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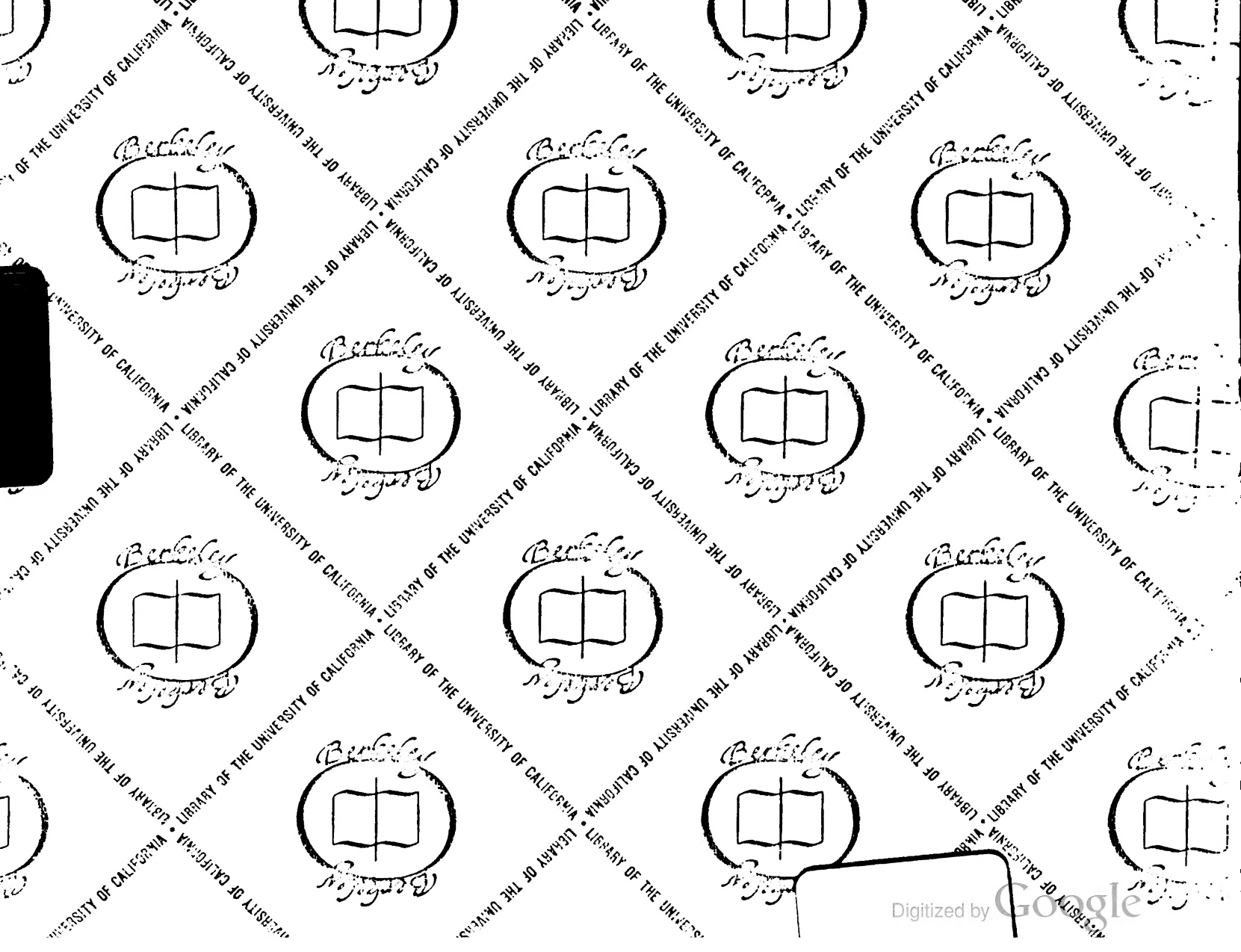
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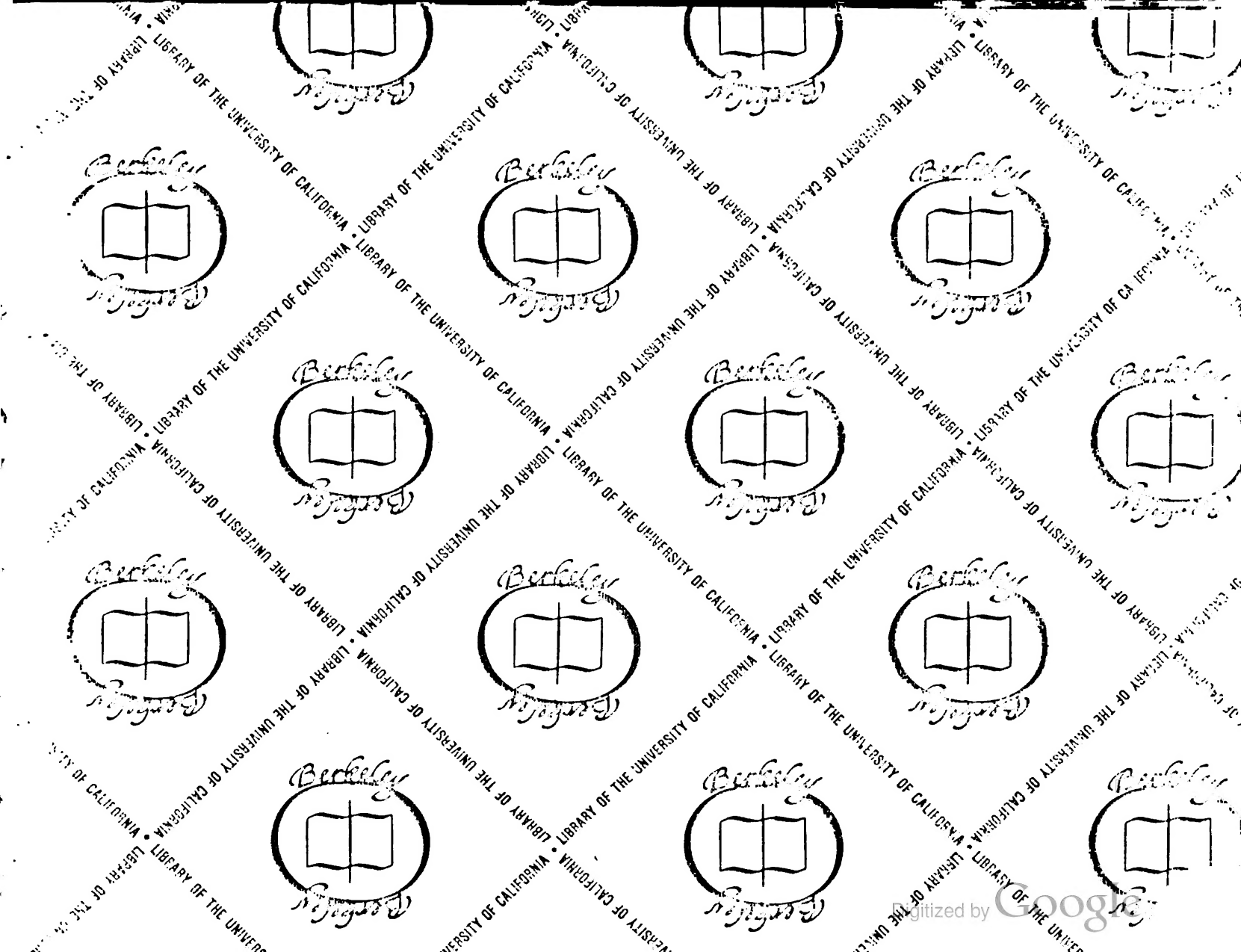
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SPECIMENS OF GREEK DIALECTS

(FOURTH GREEK READER)

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Oxford

Clarendon Press Series

SPECIMENS OF GREEK DIALECTS

BEING

A FOURTH GREEK READER

WITH INTRODUCTIONS AND NOTES

BY

W. WALTER MERRY M.A.

Fellow and Lecturer of Lincoln College

Oxford
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PREFACE.

THIS Fourth Greek Reader is intended to give specimen- of the principal Greek dialects, Homeric, Ionic, Aeolic and Doric. It comprises selections from the *Iliad*, so arranged as to present something like a consecutive story of the fortunes of the Greeks before Troy. This is followed by a number of tales from Herodotus. A few illustrations of the Aeolic dialect are given from Alcaeus, Sappho, etc.; and the specimens of Doric are taken from Theocritus, Bion and Moschus.

It seemed to me that a more intelligible idea of the various dialects could be gained from such specimens, than from shorter fragments, or from the elegiac or lyric writers, in whom so great a mixture of different forms is to be found.

A general introduction to the whole seeks to give a sketch of the geographical distribution, and of the characteristics of the different dialects, as compared with the standard of the best period of Attic literature. A separate table of dialectical forms accompanies each group of specimens, constant reference being made to these in the text. I have been glad to make use of Abicht's edition of Herodotus and Fritzsche's Theocritus. (Teubn. Schul-Ausgab.). References are made in the notes to Curtius' *Students' Greek Grammar* (Murray, London).

Oxford, 1875.

W. W. M.

Farnam 1900

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GENERAL SKETCH
OF THE
GREEK DIALECTS.

THE Greek language is one of those comprised under the name of Aryan or Indo-European. In ages long past, a people, which we now speak of as the primitive Aryan stock, had its home in the steppes of upper Asia, and included the ancestors of Indians and Persians, of Germans and Slaves, of Greeks, Italians, and Celts.

The Indians and the Persians remained in their Asiatic home, spreading only eastward and southward, retaining, more closely than did any of the western emigrants, the oldest forms of the original Aryan language.

No question is harder to decide than the order in which the different western migrations parted off from the primitive stock. The latest results of Comparative Philology seem to mark as the earliest offshoot that division which included the ancestors of Germans and Slaves, the Slavic element being subdivided at a later time into Lithuanian and Slavonic. The next great offshoot that spread over south-western Europe contained the Greek, Italian and Celtic families, of which the Greek was perhaps the first to break away, the Italian and the Celtic remaining still together until their separation which took place at a later date.

This view of the mutual relation of Celtic, Italian, and Greek, is suggested by the results of the most recent studies in Celtic, which show some closer relations between that language and the Italian, than between Italian and Greek. We must remember however that under the name 'Italian' is included not only the old Latin but also the Umbrian and Oscan, and some other dialects.

But our business now is not to examine the Greek language in relation to the other branches of the Indo-European stock: but rather to glance at its internal development; to class its principal varieties or dialects; and to endeavour to see how far the particular characteristics of these dialects may be connected with the physical features of the districts in which they were spoken, or how far they may have been affected by contact with foreigners.

Greece is practically separated from the mainland of Europe, on the North by the Cambunian mountains—the range that begins with Ceraunia on the West, and ends with Olympus in the East. A glance at the map will show how completely the country is marked off into well-defined divisions, partly by the complex system of mountain-chains, and partly by the deep indentations of the coast, by which whole districts are more or less isolated upon projecting peninsulas. The different heights and characters of the mountains and hills, and the frequent bays and inlets of the sea produce within the narrow boundaries of Greece a greater variety of climate than can be found on any other portion of the globe of similar extent.

Within the two hundred miles between Mount Olympus and Cape Matapan, we pass from a climate almost Alpine to one in which the palm will flourish: and, while the area of Greece is less than that of Portugal, the extent of coast line more than equals that of Spain and Portugal

together. This variety of climate, and the physical conformation of the country, make it easier for us to understand the phenomena we have now to notice in the language. As the people were divided by the natural features of their country into a number of independent states or cantons, so their language presents itself to us, not in the form of one undivided Hellenic Tongue, but split up into various dialects, of which each claimed to be in an equal degree Hellenic.

Not only accent and pronunciation, but the very material of language, is modified by soil and climate. 'One class of sounds is wont to predominate on the hills, another in the valleys, and again another on the plains, and such influences of locality naturally prevailed in the highest degree where the component parts of the country are divided off from one another by sharp boundary lines; for in mountain-valleys and on peninsulas and islands peculiarities of language are most apt to arise and continue, whereas in widely extended plains, contact causes them gradually to vanish¹.'

But among all varieties and subdivisions of dialects, we can identify two main forms of the Greek language,—Doric and Ionic,—just as in later times there is the constant contrast and rivalry between Doric and Ionic in art and philosophy, as well as in modes of life and government. The Doric is the dialect of mountaineers: it is rough, terse and strong, and the frequent use of the broad A (*πλατταισμός*, Theocr. 15. 88) seems characteristic of bodily strength and vigour of lungs. It impresses us with a sense of earnestness and concentration. The Ionic is the dialect of the plain and the coast, spoken by men who enjoyed an easier and softer form of life. And this seems

¹ E. Curtius, History of Greece, i. 26.

to be reflected in their speech; for the loss of aspirates, the frequency of the sibilant (*S*), and the concurrence of vowels are all characteristic of a dialect that has replaced much of its abruptness by an easiness and variety of tone. The influence of these causes on language was in full operation in a very early period when the organs generally evinced greater pliancy in adapting themselves to the various peculiarities of situations. In later times Doric was spoken in maritime towns, as low-German is now found in mountainous and highland districts.

It is usual to follow the traditional division into four dialects; Aeolic, Doric, Ionic and Attic: the Aeolic and Doric being nearly related together; and the Attic closely connected with the Ionic. Nothing is more difficult however than to form any clear idea of the Aeolic dialect. We have few literary remains of it, and those few seem to suggest a considerable number of subdivisions. Some philologists regard Aeolic not as a distinct dialect at all, but rather as the remains preserved in different localities of a more ancient state of the language, coming nearer in form to the common language spoken by the Greeks and Italians before their separation. But such a view is untenable; for not only do we find many older forms retained in Doric, but the whole weight of evidence points to the existence of a great Aeolic stock of which the Doric is a subdivision; just as Attic is really a subdivision of the Ionic. But their native power, and the part they played in political history, brought these two subdivisions into the foreground, and secured them all the importance and all the privileges of a great original race; so that their literary and political life has eclipsed that of the great stocks from which they sprung. Though the Doric and Aeolic are closely related, there are very characteristic differences noticeable between them. The broad pronunciation of

the Doric is foreign to the Aeolians, who spoke faster and more trippingly. This shows itself in the peculiar rhythm of the Aeolic verse, which prefers the lighter measure of dactyl and anapaest. Aeolic was the dialect of Macedonia, Thessaly, Boeotia, Arcadia, etc.; but the most polished, indeed the only literary, Aeolic was spoken in Lesbos and in the colonies of Asia Minor, where the cultivation of lyric poetry, and the contact with Ionians, exercised a powerful influence. In later times, however, the Lesbians seemed to the Greeks—at least to the Athenians—to speak unintelligibly. (Cp. Plat. Protag. 341.)

It was noticed by ancient scholars that the Aeolic dialect showed some remarkable analogies to Latin. So Quintilian (1. 6. 31) speaks of *Aeolica ratio, cui est sermo noster simillimus*. This is generally explained by a reference to the Aeolic system of accent, to the paucity of aspirates; the substitution of *υ* for *ο*; the genitive in *α*, like the Latin in *ei* or *i*; the form of the preposition *ω*, used both with dative and accusative cases; and the absence of a dual number. Where we can compare Aeolians and Dorians together, we see in the former more of fire, passion, and sensitiveness; they are wanting in the calm and reserve of Doric on the one hand, and the plasticity of Ionic on the other. There is something peculiarly masterful in the Doric stock. As they appear in the Peloponnese, the glory of the Achaean name fades away; new states arise on the ruins of old chieftainships, and gradually the whole Peloponnesus becomes *Dorised*. Neither the Aeolians nor the remains of the Ionic stock seem able to resist them; wherever they set foot, their physical and moral power asserts itself, till they assimilate everything to their own stamp.

The Dorian characteristics are simplicity both in religion and home-life; a strong practical valour; a spirit of self-

sacrifice, obedience, and submission to law, and, above all, an intense conservatism. But these peculiarities could not remain so marked in large and populous cities, nor in the Dorian colonies abroad; indeed, the Dorian Sicilians are described as being *ὁμοῖοι τοῖς Ἀθηναίοις* (Thuc. 8. 96).

The Doric style is cramped by a want of ideality, but it is full of strength, earnestness, and a sort of reserved brevity. Cp. the description of the oratory of the Spartan Menelaus, II. 3. 213, and the phrase, *τὸν Ἀργεῖον τρόπον εἰρήσεται, πᾶν ἐν βραχίστοις*. The Ionian character offers a remarkable contrast to this, as we have noticed before; but the Ionians of the coast of Asia Minor, affected by climate and intermarriages with Orientals, lost much of their distinctive Greek character. The lower position of the women in society, as well as the dress of the men in Eastern drapery rather than the short Greek Chiton, is an illustration of this. Commerce, industry, and the luxury which wealth brings with it, aided still further in moulding the character of the easy versatile Ionian. The Athenians were a branch of the Ionian stem who stayed in their old home, under very different influences both of climate and of political surroundings.

The selection from Greek authors in this book are intended to exhibit some of the principal dialectical peculiarities. Such peculiarities are generally characterized by contrasting them with the forms of the best period of Attic literature—the period of Thucydides and the Tragedians, of Xenophon, Plato, and Demosthenes. But this literary language of the Athenians is very far removed from the original form of speech which the first settlers in Greece brought with them. It must be carefully remembered that we are only speaking conventionally, when we treat the different Greek dialects as variations from the Attic.

Historically speaking, all the dialects are so many dif-

ferent developments of that particular stage of language reached by one great branch of the Indo-European stock, when the Greeks parted from it. What this particular condition was, we can only guess at here and there. Comparative Philology supplies us with valuable hints, and with a certain amount of evidence; but the greatest difficulty in such research lies in this, that the Greek language, before its forms are arrested and fixed by the use of writing, is in a state of continual growth and change: not only is pronunciation being constantly modified, but old forms are becoming obsolete every day and new ones are growing up. The advance of civilization, the necessities of town life as well as of country life, the development of family life and political relations, the introduction of military, naval, and commercial terms,—all these things are daily supplying the repertory of the original language with new material. Such processes are especially easy while the dialects exist only as spoken language; for, although public assemblies, popular songs, religious rites, and (somewhat later) laws, treaties, and oracles, exercise an influence in fixing the forms of a language, it is impossible for the process of change to be arrested, or definite forms to be settled, before the introduction of a written literature. Therefore, instead of feeling surprise at the wide divergence of the Greek dialects, we shall rather be inclined to wonder how, with such unbounded freedom for development, these various dialects were able to preserve, so characteristically, the general linguistic laws and grammatical structure of the original language¹.

The early history of the dialects is necessarily meagre

¹ Remarkable illustrations of the rapid process of change that is constantly at work in producing divergences in the dialects of Northern and Southern Asia and of Polynesia may be found in Max Müller's *Science of Language*, vol. 1. chap. 2.

and unsatisfactory from the extreme scarcity of material on which to work. The oldest Greek inscriptions, and the dialectal forms preserved by Grammarians, are often only attempts to express phonetically the particular pronunciation in vogue in different places. But though the light thus afforded is but scanty and dim, yet the tendency of larger research and the discovery of new inscriptions is constantly to strengthen our belief in the existence of a general unity that underlies the multifarious differences in dialectal forms.

For example—Scholars have generally concurred in admitting only three representatives of the Aeolic dialect; the Lesbian, Thessalian, and Boeotian; and in including under the name of Pseudo-Aeolic the Elean, Arcadian, Cyprian, etc., because they did not seem to be reducible to the same general laws. But an Arcadian Inscription, recently discovered at Tegea, throws a new light upon the subject.

Exhibiting in itself different forms, that had previously been considered as peculiar to different groups of Aeolic, it suggests the possibility of a harmony between subdivisions of dialects, that had hitherto appeared irreconcilable. A connection has been thus shown between Arcadian and Cyprian forms; between Lesbian and Boeotian; and between Cyprian and Thessalian; and a general similarity in the character of the vowel systems of all the Aeolic stems has been established—the use of the *o* and *y* sounds having been shown to preponderate largely over that of *a* or *e*.

Which is the oldest of the Greek dialects? This is a question often asked: but it implies a mistaken conception. The Greek dialects do not come one after another in regular sequence. They are rather like parallel streams, than like geological strata; and no one dialect

can have the preference for superior antiquity over the rest. All that we can say is that the Doric seems to retain most strictly the older sounds, and the Aeolic, on the whole, the older forms; while the Ionian, from the first, exhibits most strongly the tendency to variety and change.

It will add fresh interest to the study of the Greek dialects if we are able to detect in them something of the action of natural laws, rather than the arbitrary caprice of this or that tribe or community. And nothing is more suggestive in this direction than a few illustrations of the way in which the dialects have often preserved the fuller forms of the original language, after they had disappeared from use in Attic literature.

In the declension of the noun, the Ionic genitive in *o-wo* (= *οωω*) comes much nearer the Sanskrit *a-sya*, than the common form in *-ov*. The oldest form of the accusative plural is *-ams*, being the accusative singular with the addition of *s*: this is closely kept in the Aeolic accus., e. g. *ταῖς τεύχαις* = *τάς τευχάς*, or *τοῖς λύκοις* = *τούς λύκους*, the *ι* in each case representing the lost *v*, as *τιθείς* represents *τιθύν[τ]*, *τιθέν-ος*, and the Aeolic form of the aorist participle, viz. *τρέψαις* for *τρέψας* is a further illustration of the same principle. In inscriptions of the Cretan Doric, the *v* is actually retained, as in *πρεργεύσαντ* = *πρεσβευτάς*, *τόνδ* *νόμον* = *τούς νόμους*. The old instrumental case in *bhi*, or, perhaps, the dative termination in *bhjam*, is preserved in the suffixes *-φι* and *-φω*. The primitive form of the 1st personal pronoun, *agham*, Sanskr. *aham*, is, perhaps, seen in the Doric *ἐγών*, and the Boeotian *ἰών*, and the dative of the same, *ma-hyam*, with its full termination, resembles the Doric *ἐμιν*, and *ἐμνυα*. The second personal pronoun had originally an initial *t*, not yet softened to *s*, viz. *twam*, which we may best compare not with *σὺ* but with the

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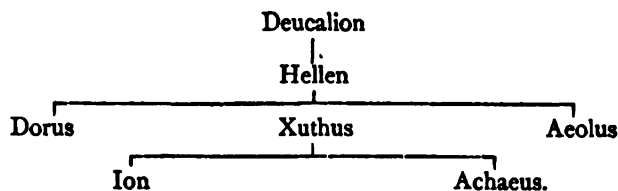
Boeotian *τοῖν* and Laconian *τύνη*, and Aeolian *τὺ* as used by Sappho. The full form of the accusative of the same is *τὴν*, which, while wholly obliterated in *σε*, is kept in the Boeot. *τῖν*; and the dative *τῶν-δὴν* retains its characteristic initial and termination in the Doric *τῖν* and *τῖν*, which latter, though found in Homer, is quoted by the grammarians as a Dorism. In the verb, the older present tenses in *-μι* are so carefully preserved in Aeolic, that a grammarian tells us 'that some have thought that *all* Aeolic presents ended in *-μι*.' We may quote *γέλωμι*, *ἀσυνέτημι* and *κάλημι* as representing *γέλω*, *ἀσυνετίω* and *καλίω*, and similar old forms are found of the 1st person of the conjunctive in Homer, as *ἀγάγωμι*, *τύχωμι*, *ἐθίλωμι*. One of the oldest forms of the 2nd person-ending is *-ιθα*, retained in *ἴσθα*, and in such dialectical forms as *φιλησθα*, Doric *χρήσθα* (Ar. Ach. 778), Homeric *τίθησθα*, *διδοῖσθα*, *εἰσθα*. The true ending of the third person, in *τι*, is only kept, in ordinary Greek, in the word *ἴστι*, but the Doric dialect furnishes us with such forms as *τίθητι* (Theocr. 3. 48), *ἐφίητι* (Pind. Isthm. 2. 9), *ἴσῃσι*, *δίδωσι*. The same termination, softened to *σι*, appears in dialectical forms of the conjunctive, as in *ἐρρήγησι* (Il. 3. 353), *ἄγησι*, *τέρηγησι*, *ῥέξησι* (Hesiod, Frag. 185), *δπιπτεύησι* (Theocr. 23. 10), and the Ionic optative form *παραφθαίησι* (Il. 10. 343). In the 1st person plural the Doric termination *-μες* (cp. Lat. *-mus*), as in *εὔρισκομες*, *εἴρπομες*, *ἐμβαλοῦμες*, *διαπεινῶμες*, has preserved the old form in *-masi*, or Sanskr. *-mas*; and the termination of the 3rd person plural in *-anti*, *-nti* (cp. Lat. *-nt*) is found in Doric *φά-ντι*, *λέγο-ντι*, *ἀπάξο-ντι*, *ποιῶ-ντι*, and in the old Boeotian forms *ἔχωνθι* (= *ἔχοντι*), *ἀποδεδῶνθι*. The process of change from *-οντι* to *-ουσι* is best seen by a reference to Arcadian forms *κρίνωνσι*, *κελεύωνσι*. Comparative Philology leads us to believe that the earliest form of the augment was *a* and not *ε*, and this view is

supported by an Elean (Aeolic) inscription, which gives *ΚΟΙΟΣ ΜΑΠΟΕΣΕ*, that is, *Κοῖός μ' ἀπόησε* = *ἐποίησε*. Hesychius too, in his Lexicon, quotes as Cretan forms *ἄδαιρεν*, *ἄβραχεν* and *ἄσβεσθε*, in each of which the initial *ἄ* represents the augment. A study of the different dialects serves also to throw light upon the use of the Digamma (see Homer. Dial. § 2) in the Greek language, and often shows the different vowels and consonants by which its place was represented after it had itself disappeared. We are also able to establish, from an examination of dialectical forms, the original existence of a palatal spirant *j* (or *jod*) in the primitive Greek language. But this letter was lost far earlier than the Digamma, and can only be detected by the compensating letters that supply its place. Such facts are sufficient to show that a real and fruitful study of the dialects belongs to the science of Comparative Philology, no less than to Greek scholarship.

But the history of the dialects is connected also with the geography and with the heroic legends of Greece. What is the picture that Greece would have presented to the eye of an observer at the beginning of the historic age? He would find the Dorian dialect occupying nearly the whole of the Peloponnese, with Dorian colonies in Crete and Rhodes, and on the South-west coast of Asia Minor. North of this and in the adjacent islands of Samos and Chios were the homes of Ionians who also occupied Attica and Euboea: while Boeotia, the North-west coast of Asia Minor, and the island of Lesbos, were colonised by settlers of the Aeolian stock. How were these phenomena to be accounted for? Tradition supplied some information about the early movements of the tribes, and where tradition is silent, legends are readily framed to explain existing facts.

Out of such a combination of legend and tradition the

story of the movements of the Greek tribes was woven, of which the following is an outline. Leaving undiscussed the mythical accounts of the primitive Pelasgic inhabitants, who form a sort of cloudy background to the picture, we find the Hellenes early in the forefront; but at first the name of Hellenes is limited to the people of Hellas, a state or district of South-eastern Thessaly. (Il. 2. 684.) The myth that introduces them begins with Deucalion, king of Phthia, whose descendants are thus represented—



Hellen, who had ascended the throne of his father Deucalion, is succeeded by his son Aeolus, under whom the Aeolians spread over Thessaly and over the western part of central Greece, including Aetolia, Acarnania, Phocis, and Locris, and extending to parts of the Peloponnese, as Elis, Corinth, and Messenia.

Dorus settled near Mount Oeta, and founded the Doric Tetrapolis, while another portion of the Dorians migrated to Crete, which received a Doric constitution through their king Minos.

Xuthus went to Attica, where he espoused the daughter of Erechtheus, by whom he became father of Ion and Achaeus. Achaeus returned to Phthiotis, and there resumed his ancestral kingdom; his descendants, the Achaei, appearing, at a later period, in the Peloponnese and spreading themselves over Argolis and Laconia. At the time of the Trojan war the Achaeans were at the height of their fame.

Ion, the elder son, is represented as having remained in Attica, and as having further given his name to that strip of northern coast that was afterwards called Achaia, but then Ionia. This earlier group of legends represents the Dorians and Ionians as of far less importance than the other two tribes. A different series of events made them afterwards the leading tribes of Greece, but, at this early period, the Dorians lay within the limits of Doris, between Thessaly and Phocis, and the Ionians were confined to Attica and the northern extremity of the Peloponnese. It is not the place here to examine the stories which connect Greek history with the East. Cecrops, from Sais, is said to have civilized Attica and built Athens; Danaus the Egyptian to have settled in Argos; and Pelops the Phrygian to have founded the kingdom of Mycenae. The fact that the Greeks used a Phoenician alphabet, besides the hints in the Homeric poems of intercourse between Greece and Phoenicia, give a meaning to the story of the landing of Cadmus in Boeotia, and the establishment of his Phoenician colony in Thebes, the citadel of which was called the Cadmea. These stories serve also to remind us that the general spread of civilization has been from East to West; and therefore we shall accept with caution the statement, so flattering to Athenian pride, that the prosperous Ionian colonies on the coast of Asia Minor were but offshoots from Attic soil. There are many reasons which might induce us to believe that the very reverse was the case, and that these colonists dropped, as it were, out of the line of march that was setting towards Greece, and were content to find their resting-place on the extreme western edge of their old Asiatic home.

Nor have we here to deal with the so-called heroic age of Greek history, which immediately succeeds the group of early legends concerning the spread of the Greek tribes.

The Argonautic expedition, of which Jason is the hero, deals principally with the fortunes of the Aeolian stock, as does also the war of the Seven Chiefs against Thebes, and the renewal of it by the Epigoni (descendants of the heroes who fell in the war); though at Thebes the Achaeans also appear on the scene, and Achaean princes form some of the principal characters of the Homeric poems.

The second batch of legends begins, according to mythical chronology, some fifty years after the Trojan war. The Thessalians first forced their way from Epirus to the valley of the Peneus, conquering the original Aeolian inhabitants, some of whom became serfs under feudal Thessalian princes, and others pushed southward into Boeotia, dispossessing the Minyans, Cadmeans, etc., and settling there.

The next great movement is the southward migration of the Dorians into the Peloponnese, otherwise called the Return of the Heracleidae, because the Dorian invaders are represented as having for leaders the descendants of Heracles, chieftains who had sworn to vindicate their claim to those dominions of which their great ancestor had been robbed by Eurystheus.

Warned by an oracle not to enter the Peloponnese by the Isthmus, they crossed the gulf from Naupactus, having been joined in their expedition by the Aetolians and Ozolian Locrians. A single battle sufficed for the overthrow of the Achaeans under Tisamenus, son of Orestes, and the defeated troops occupied and gave the name of Achaia to that strip of northern coast which was formerly called Ionia. By this pressure the Ionian inhabitants were driven back upon their kinsmen in Attica.

The next stage in the story is that a migration of Ionians, accompanied by remnants of other Greek clans, took

place from Attica to the islands of the Aegean and the coast of Asia Minor. They are represented as having formed settlements in the Cyclades, in Chios, and Samos, and on the south coast of Lydia, and north of Caria, where the colonists founded twelve cities, united by the bond of a common sanctuary (Panionion) at Mycale. The principal cities were Miletus, Ephesus, and Phocaea.

The Dorian conquest of the Peloponnese was probably the work of time, but the story represents all the inhabitants as submitting tamely to the invaders, with the exception of the Arcadians, who lived undisturbed within the rampart of their mountain-walls.

Sicyon, Corinth, and Megara became Dorian settlements at a somewhat later period. From this date the stream of migration is represented as setting steadily across the Aegean, and dropping various colonies in the islands and on the Asiatic coast. The Aeolian colonies are described as being established by the fugitive Achaeans, who migrated in company with the Boeotian Aetolians to Mysia and Lydia, where they founded twelve cities or states, of which the most important were Cyme and Smyrna, the latter afterwards passing into Ionian hands. At the same time they spread over Lesbos and several neighbouring islands.

The earlier migration of the Dorians to Crete has been already alluded to. After the conquest of the Peloponnese, Dorian colonists settled in Rhodes, Thera, and southern Caria, and founded a confederacy of six cities, the Doric Hexapolis.

The history of the Ionic and Doric dialects must also be the history of different styles of Composition. The old Ionic, as used by Homer, is preeminently the dialect

of Epic poetry, as the Lesbian Aeolic is of amatory verse. The Asiatic Ionic appears as the natural vehicle for history and elegiac poetry. For the mingled gravity and impetuosity of triumphal or religious song, for the seriousness of the first essays in philosophy, and, later, for idyllic pictures of rustic life, the Dorian dialect was felt to be appropriate. But the genius of Athens, fostered by a happy independence, and elevated by her proud position, seemed able to excel in almost every department of literature, and to exhibit the grandest forms of the drama, with its choric odes, of prose narrative, and of oratory. The instinctive perception of Athenian taste was able also to mould the language of her citizens into the most perfect instrument for the expression of thought, and to tune it to the best proportioned rhythm and harmoniousness of sound, avoiding on the one hand the roughness and abruptness of the Doric, and, on the other, retaining more strength, solidity, and concentration, than appears in the speech of her Ionian kinsfolk. Thus the Attic became a standard to which all other dialects were referred.

WHAT IS THE RELATION OF THE DIFFERENT DIALECTS TO DIFFERENT LITERARY STYLES?

It has been very rightly remarked that the difficulty of dealing with a subject like the Greek dialects is materially increased by the use that has been made of the dialects in literature. For we have to take into consideration not only the diversities that depend upon times or places, but also the particular style which each author may adopt. We cannot deal from the same point of view with the writings of a historian, an orator, or a philosopher. And the difficulty reaches its height when we come to the study of Greek poetry, so much of which exhibits to us a peculiar combination of several dialects together. As there are dialects of different tribes or communities, so are there dialects of different poetical styles. It does not necessarily follow, because a poet was an Ionian by birth, that his poetical compositions were therefore in Ionic dialect. The language of his home was not without its influence upon him, but the subject-matter and poetical form of his composition did far more towards determining the particular language in which it should be cast. A few illustrations of this fact will be of use towards the solution of the question proposed at the heading of this chapter.

It must be remembered that at the beginning of the historical period of Greece, which is conveniently supposed to commence with the First Olympiad, there was only one dialect, the Ionian, which had made any advance

towards literary cultivation. No doubt the first notes of those melodies, which by and by were the glory of the Aeolian lyre, had been struck; and Dorian hymns and Choric songs might be heard at rustic festival and religious rite, before Alcman and Stesichorus raised them to the level of literary composition: but the influence they exercised on the dialects could hold no comparison with the effect that the Homeric Epic produced on the Ionic dialect.

The language of Epic must be described as a sort of common dialect (*κοινή διάλεκτος*) for all poetry of that era; and its influence spread in ever-widening circles. In Boeotia the Epic of Hesiod reproduced the metre, and, to a great extent, the language of the Homeric poems. In Ionia, Elegiac poetry, taking its rise with or before Callinus (? 730 B.C.), was a true offshoot of the Epic, both in metre and language. Nor was the influence of Epic altogether absent from the Iambic and Trochaic metres which Archilochus produced in the Ionian Paros.

Elegiac poetry, both in subject and rhythm, comes nearest to the Epic. Accordingly, we find that the dialect used by the Greek Elegiac writers is, in the main, Epic, that is, the Ionian and not the Boeotian Epic; the regular language of Homer, not the variety of it used by Hesiod. But in Elegiac poetry the personality of the writer comes out far more strongly than in Epic, and thus we find distinct changes from the ordinary Epic diction; some of these changes being due to the instinctive feeling of the difference between the Epic as representing heroic times and the Elegy as belonging to more modern days; and others being traceable to the effect of each poet's native dialect.

Under the head of these general changes we may quote the disuse in Elegiac poetry of several old Epic forms, such as case endings in *-φι*, and some forms of the in-

finitival termination in *-μεναι*; or the absence of such instances of diaeresis, as *δρόω* for *δρῶ*. Among the changes depending on each poet's age or nationality, we may mention the younger Ionic forms in *κότε*, *κῶς*, etc., employed by Cratinus and Mimnermus; the occasional use of the *a* for *η*, and of the contraction of *εο* into *ου*, not *ευ*, by Solon, Melanthius, Critias, etc.; while in the case of Tyrtaeus, the Doric dialect is visible in such words as *δημότας*, *δεσπότης*; and in the writings of the Megarean Theognis a considerable number of Dorisms may be seen, such as *νυ*, *λῆ*, *μῶσθαί*, *εἶμεν*.

In the Epigram, a particular branch of Elegiac poetry, the form of dialect depends to some extent upon the nationality of the person addressed. In the Epigrams of Simonides there is a larger admixture of Dorisms in those addressed to persons of Dorian birth. But still, in the Epigram, as well as in other forms of Elegiac, the Epic dialect forms the basis of the diction.

Iambic poetry, inspired by the personal interests of daily life, has much less in common with Epic. Thus we find that the compositions of the Iambographi generally represent exactly the native dialects of the writers. The fragments of Archilochus, Hipponax, and Simonides of Amorgos, are specimens of the pure Ionic dialect of the time.

Trochaic poetry stands in a sort of middle ground between Iambic and Elegy, and thus exhibits, as might be expected, more leaning towards Epic diction than Iambic, and less than Elegiac poetry.

The passionate lyric poetry of the Aeolian school of Lesbos is as complete an expression of personal feeling as, in another direction, is the Iambic. Consequently we find here also little if any admixture of Epic.

The fragments of Alcaeus and Sappho are pure Aeolic.

Anacreon is closely related to the Lesbian lyrists. He transferred much of the Aeolic fire and passion to his native Ionian tenderness and lightness. His dialect is the Ionic of his own time, modified to a considerable extent by the spirit, and somewhat by the language of the Lesbian Aeolic.

In the other lyrists, the Doric dialect is used by poets of a Dorian stock, but largely mixed with the forms of Epic. Thus Tyrtæus in his anapaestic *embateria*, or 'marches,' exhibits the Epic dialect modified by Dorisms; and Stesichorus, the father of the Choric lyric, the true predecessor of Pindar, is more distinctly Dorian, though he too constructs his language upon a basis of Epic.

A similar compound of Epic and Doric is noticeable in the works of the Dithyrambic poets. The earliest writers in this style were Dorians, as Cydias, Lasus, Pratinas and Telestes; the home of this species of poetry being in the N.E. of the Peloponnese. No trace of Aeolic is found in the Dithyramb, though Arion of Methymna was one of the most famous masters in this school of poetry. At an early period the Dithyramb made its way to Athens; and we consequently find the lyrical parts of the Athenian drama closely allied to it, both in language and spirit.

It is well that we should here bear in mind the distinction between the relation of the earlier and the later poets to the different dialects.

We must suppose that the first inventors, or the earliest masters of some special style, adopted the particular modification of dialect which they used, from an instinctive feeling of its peculiar appropriateness to their subject and rhythm.

The next stage to this is the regular appropriation of different forms of dialect to different literary styles.

In this sense Archilochus was a master; adopting the

Iambic composed in Ionic dialect, as the true vehicle for personal addresses. This invention of Archilochus passes into the literary rule of the Attic stage; where Iambic is retained as the natural medium for converse between the 'dramatis personae.' And even many forms of Ionic dialect remain fixed in the Attic Iambic, as though inseparably connected with it since the time of Archilochus.

Stesichorus too is the first master of the Choric Lyric. It was the work of his genius to adapt a language that should be in perfect harmony with the subject. It is Epic, because of all its heroic surroundings; it is Aeolic, because of its lyric form and passionate feeling; it is Doric, because of its stateliness. It was natural that Pindar should appropriate this Stesichorean language as the fitting vehicle for his odes. Hermann (De Dialect. Pind. Opusc. i. p. 247) speaks of the language of Pindar as being blended by a happy admixture of almost all dialects. '*Est Pindari dialectus epica, sed colorem habens Doricae, interdum etiam Aeolicae linguae. Aliis verbis, fundamentum hujus dialecti est lingua epica, sed e Dorica dialecto tantum adscivit Pindarus, quantum et ad dictionis splendorem et ad numerorum commoditatem idoneum videretur.*' But Pindar probably far outstripped his master Stesichorus in assimilating for his purpose a multitude of dialectical forms. In his use of the Epic dialect he does not employ all the older forms, but seems to observe the limits that we have already noticed in treating of the Elegiac poets. His Aeolisms are mostly those of flexion, as *μοῖσα* for *μοῦσα*, *-οῖσα* for *-οὔσα* in the feminine of the participle, *-οῖσι* for *-οῦσι* in the termination of the verb, *-αις* for *-ας*, and *-εῖνος* for *-εῖνος*. His Dorisms are more marked than those of Simonides; but they are not the full forms of the stricter Doric, as he does not write *-μας* for *-μεν*, nor *ἦς* for *ἦν*, nor *ω* and *η* for *ου* and *ει*.

Among his peculiar usages we may quote the employment of the accus. plur. in *-oi* (Ol. 2. 71; Nem. 3. 29), of *iv* for *eis*, of *πep*, the apocope of *πepi*. It has been proposed to describe his Doric as being of the Delphic type, because of his connection with Delphi; and the Aeolisms that he uses are rather Lesbian than Boeotian, probably because a school of poetry of the Lesbian-Aeolic style had been founded in Delphi.

Before the appearance of the Attic dramatists, the first efforts in prose composition had been made. These, like Epic, had had their origin on Ionian soil. The earliest representatives of this form of composition were the Philosophers and the Historians, who were then known as Logographi. In beginning to write prose the first great conscious change is, that new rules of composition have to be followed, unlike the rules of metre which partly tend to fix and partly to multiply forms. It is this sense of the importance of rule, as distinct from metrical licence, or metrical necessity, that induced Herodotus, among other changes, to confine himself to the use of the dative in *-oici*, and not fluctuate, as Homer, between forms in *-oici* and *-oic*.

In the case of the early philosophers who wrote in prose, as Pherecydes, Anaximander, Anaximenes, their sentences were short, and gnomic in form. We may even say that they give the idea of being written with a sense of awkwardness. It was still necessary, for those who sought to throw their philosophy into a more artistic form, to retain the use of verse, as did Xenophanes and Parmenides.

The language and the syntax of the earliest Logographi, are a clear proof that the first efforts in historical composition were really attempts at reproducing the Epic style in prose. If we put together the facts, that the

Homeric poems formed the great repertory of Greek history for the mythical period, that the earliest Logographi seemed to adopt the Epic dialect or an Ionian modification of it, as the natural language for historical narration; we shall not be surprised to find the Argive Acusilaus (550 B.C.), the Milesian Hecataeus (510), Charon the Lampsacene (465), and lastly the Dorian Herodotus himself, adopting the Ionic dialect as the proper vehicle for history. (See Table on next page.)

This table is intended to exhibit at a glance the relation between dialect and literary style, as illustrated by the Elegiac, Lyric, or Iambic poets of Greece.

Approximate Date, a.c.	Name.	Character of Writings.	Dialects employed.	Place of birth or home.
850	Hesiod	Didactic-Epic	Epic with Aeolic forms	Ascræ (Aeolic).
688	Archilochus	Iambic	Pure Ionic	Paros (Ionic).
683	Tyrtæus	Elegiac	Epic [in his anapaestic odes a colouring of Doric]	Aphidnae (Attic).
678	Callinus	Elegiac	Ionic	Ephesus (Ionic).
671	Alcman	Lyric	Doric with Epic and Aeolic	Sardis, Sparta (Doric).
620	Simonides of Amorgos	Iambic	Pure Ionic	Samos (Ionic).
620	Mimnermus	Elegiac	Epic with Ionic colouring	Smyrna (Aeolic-Ionic).
625	Arion	Dithyramb	Epic with a few Dorisms	Methymna (Aeolic).
611	Sappho	Lyric	Pure Aeolic	Mytilene (Aeolic).
<i>id.</i>	Alcæus	Lyric	Pure Aeolic	Himera (Aeolic).
<i>id.</i>	Stesichorus	Lyric	Epic with Doric	Athens (Attic).
594	Solon	Elegiac and Iambic	Epic with Atticisms	Teos (Ionic).
559	Anacreon	Melic	Ionic coloured by Aeolic	Ceos (Ionic).
556	Simonides of Ceos	Melic and Choric	Epic with some Dorisms	Ephesus (Ionic).
547	Hipponax	Iambic	Pure Ionic	Megara (Doric).
543	Theognis	Elegiac	Epic with Dorisms	Rhégium (Doric).
560	Ibycus	Melic and Choric	Epic-Doric of Stesichorus, with some Aeolisms	Colophon (Ionic).
538	Xenophanes	Elegiac	Epic, few Aeolisms	Ceos (Ionic).
470	Bacchylides	Melic and Choric	Epic-Doric of Stesichorus	Bocotia (Aeolic).
521-441	Pindar	Melic and Choric	Epic-Doric, with Aeolic colouring, and some peculiarities	

HOMERIC DIALECT.

It is wrong to speak of a Homeric dialect in the same way in which we speak of Ionic or Doric Dialect. The latter come before us as particular modifications of Greek, determined by local, political, or ethnological influences. The Homeric dialect is something more than this: more factors enter into its composition. It is impossible to read a page of the Iliad or Odyssey without remarking the peculiar multiplicity of different forms of the same word. In the declension of the noun we find both *ἴππον* and *ἵπποιον*, *μάχης*, and *μάχησι*, *ἔπεισαι*, and *ἔπαισι*, *ἦρωσι* and *ἡρώεσσι*. In the personal pronoun we find such forms as *ἐμοῦ*, *ἐμεῦ*, *ἐμθεν* and *ἐμῖο*, *ἄμμες* and *θμμες*, as well as *ἡμεῖς* and *ὕμεῖς*. In the verb we notice the indifferent use or disuse of the augment, the extension of reduplication to several tenses: various forms of the infinite, as *φενύγμεναι*, *φενύγμεν*, *φεύγειν*: of the conjunctive, as *ἐθέλω* and *ἐθελωμι*, *ἐθέλης* and *ἐθέλησθα*, with a further variation between forms in *ο* and *ω*, *ε* and *η*, as *τεύχομεν* and *τεύχωμεν*, *λέξεται* and *λέξηται*: while in verbs in *-αω* we have contracted and uncontracted forms as *ὄρω*, *ὄρῳ*, and by diaeresis, *ὀρόω*. There is a similar uncertainty in the metrical value of vowels, a frequent doubling of consonants to make short vowels long by position, a shortening of diphthongs before succeeding vowels, a free use both of hiatus and elision: — in a word, the widest poetical licence.

Such phenomena are not the natural characteristics of a spoken dialect; they are rather the expressions of a

particular style, the conventional usage of minstrels. It is no part of the present question to discuss the authorship or the age of the Iliad and Odyssey, which are our records of Homeric language. It is sufficient to be able to see that the polish of the style, the artistic perfection of the composition, and the elaborate nature of the syntax, point back to a long series of years of development, during which poets and schools of poets composed and passed on by oral tradition many lays in honour of national heroes, which lays in course of time grew into more complete Epic poems.

Forms of speech had not then been fixed by the general use of writing: the poet willingly adopted any of the floating forms in common use around him, or caught and preserved for his purpose those older forms bequeathed by past generations; so that in this way we have an explanation of the remarkable fact that in Homeric Greek there are forms in use of such different ages—archaisms, as we might say, by the side of modernisms.

The Epic minstrels drew unreservedly from the storehouse of the past, while they made as unrestricted an use of all the treasures of the present.

These various compositions were not then committed to writing, but kept alive in men's mouths by the metre in which they were set for purposes of recitation. It is scarcely possible to overrate the effect of metre upon Epic dialect. The words must all be adapted for use in the dactylic hexameter, and where one form is unsuitable, another is ready at hand instead. A remarkable proof of this is seen in the use of heteroclite forms of words suggested by the needs of the metre: cp. *ἴσταδ' ἐν μίσσῃ ὀσμίνῃ θεϊοτήτος* (Il. 20. 245) with *μίμασαν δ' ὀσμίνι μάχεσθαι*, (Il. 2. 863).

But, notwithstanding all these peculiarities of Homeric

Greek, we may still trace a broad linguistic law through its various forms that will bring it under the general head of Ionic dialect. The Epic poet is a native of the Ionian colonies of Asia Minor: the schools of Epic poets have their head-quarters in Chios.

The Epic Greek has for its basis the older form of the Ionian, (of which the Herodotean dialect is a later development, and the Attic the perfected condition under circumstances of unusual advantage), and is thus distinct in character from the Aeolic, and still more from the Doric. But the fact that Smyrna, the very centre of Ionian life, was itself an Aeolo-Ionic colony, reminds us that there were many points of contact between the Ionians and Aeolians of Asia Minor, and prepares us to accept another remarkable phenomenon in the Homeric poems, namely the existence of an Aeolic element in their language, not working as a generally diffused influence, but rather showing itself by the presence of a number of isolated words and forms that must be referred to the more archaic Greek of the Aeolian stock.

[The following may be quoted as some of the most noticeable Aeolisms in Homeric Greek.

1. Particular words or forms of words: *λυκάβας*, 'a year,' Od. 14. 161; *ἑ = μία*, Il. 4. 437; *πίσσυρες = τίσσαιρες*, Od. 5. 70; *πεμπέζεσθαι*, 'to count by fives,' Od. 4. 412; *μῆς = μῆν*, Il. 19. 117; *βόλομαι* for *βοῦλομαι*, Il. 11. 319; *ἀγυρῆς* for *ἀγορᾶς*, Od. 3. 31.

2. Particular inflexions of nouns and pronouns.

It is probable that we may refer to Aeolic such forms as the short vowel in the vocative of 1st decl., e.g. *νύμφᾶ*, the Gen. plur. in *ᾶων*, the Nom. in *τα*, e.g. *νεφεληγερέτα Ζεύς*, and the Gen. in *ᾶο* for *ᾶι*, as *Ἀτρείδᾶο*. In the forms of the pronoun, as *ἐγών*, *ἐμεθεν*, *ἔμμι*, *ἔμμε*, *ἔμμε*, *ἔμμι*, *ἔμμε*, we find traces of the same tendency, as also in the use of the conditional particle *κα* for *άν*. A few of the inflexions of the verb come under the same head, as e.g. (on the authority of the older grammarians) the reduplication of the Aor. II. and Fut. *κῑκαδον*, *κῑκαδῆσιν*, &c.; the termination *θα* in 2nd Pers. Sing. Pres. Act., as

τίθησθα, Od. 9. 404; φῆσθα, Il. 21. 186; διδοῖσθα, Il. 20. 270; the Aeolic Aor. of the Optat. in -εας, -εαν; the terminations -ατο for -ατο, and -αν for -ησαν, as εἰράατο, δάμεν; and possibly the Aor. I. and Fut. with σ, in verbs with λ, μ, ν, ρ for their characteristic consonant, as κέλσω, κέρσω, &c.]

It would seem natural to refer to Aeolic usage the presence of the Digamma in the Homeric poems; but this letter is common to all the dialects in primitive times, though its traces are naturally most strong and its use most lasting in the specimens preserved of the Aeolic, or archaic, dialect. This letter, which fell early into disuse in the written language, originally occupied the sixth place in the Greek alphabet. It was called from its sound Vau (equivalent to our *v* or *w*), and from its form (f i.e. *f*), the double-gamma, or digamma. Though it fell into disuse at so early a period that it is not found in the Homeric text, yet there are indisputable traces of its previous existence there. We must be content with pointing out the commonest. In such a combination as τὸν δ' ἡμείβετ' ἔπειτα ἄναξ, or μέγα μήσατο ἔργον, we should expect to find ἔπειτ' ἄναξ and μήσατ' ἔργον. Instead of such forms as ἀποεῖκω, ἀποεῖπον, we should naturally write ἀπεῖκω and ἀπεῖπον. But there was a time when the words were pronounced *φάναξ*, *φέργον*, *ἀποφεῖκω*, *ἀποφεῖπον*, so that no elision took place. The presence of an original digamma may be inferred not only from its effect upon the metre and the forms of words, but from a comparison of Greek with cognate languages, e.g. *φοῖκος*, Sanskrit *veśas*, Lat. *vinus*: *φῶνος*, *vinum* 'wine': *φῆσπερος*, *vesper*: *φιδεῖν*, *videre*: *φέργον*, 'work.'

This complex and conventional dialect which we call Homeric was carried into every part of Greece by the public reciters or rhapsodists, who chanted the national Epics at the courts of kings and at the public assemblies

and feasts. It was accepted as the true vehicle for Epic poetry, and not only is it reproduced by all later writers of Epic poetry, but its forms and expressions may be found colouring the compositions of authors of different ages and various styles. It forms the basis of the language used by Stesichorus and Pindar; its influence is distinctly traceable in the writings of the Attic dramatists; and the prose narrative of Herodotus is so penetrated by the Epic diction that it has been called, not without reason, a prose Epic.

TABLE OF HOMERIC FORMS.

§ 1. Vowels.

(a) The *ā* in Attic generally appears in the Homeric dialect as *η*, e.g. ἀγορή, πειρήσομαι, πρήσσω, λήν. Sometimes *ā* is changed to *η*, as ἡγορή, ἡμεύεις: or to *αι*, as παραι, καταβατός.

(b) *ε* may be *lengthened* to *ει*, χρύσειος, κεινός, νείατος, εἴως, Ἑρμείας, σπείος, αἰδεῖο, θεῖω; into *η*, τιθήμενος, ἦν.

(c) *ο* *lengthened* to *ου*, πουλὺς, μούνος; to *αι*, πνοή, ἡγνοίησε; to *ω*, Διόνυσος, ἀνώιστος; to *αι*, ὑπαί.

(d) *η* *shortened* to *ε*, as in Conjunctions ἰδύνετε, εἴδετε, μίσγεαι: *ω* to *ο*, as in Conjunctions τραπέλομεν, ἐγείρομεν.

(e) Before or after *η* the addition of *ε* is not uncommon, as ἔηκε = ἦκε, ἥελιος = ἥλιος; as also before *ε*, as ἔεδνα, εἰέκοσι, προσείπε.

(f) *āo* (*ηο*) often changes to *εω*, as Ἀτρεΐδᾱο, Ἀτρεΐδεω. This interchange between short and long vowels is called *Metathesis quantitalis*; as in εἴως often read as εἴος. Cp. ἀπειρείσιος and ἀπείρεισιος, ἀεκήλιος, and ἀεκέλιος.

§ 2. Contraction.

(a) Contraction generally follows the ordinary rules,

with the exception that *eo* and *eon* may contract into *eu*, as *θάρευσ*, *γνώμευν*, *βάλλειν*.

(*b*) Frequently words remain uncontracted, as *δέκων*, *παῖς*, *ὅστ'εία*; sometimes contraction takes place when it does not occur in Attic, as in *ἱρὸς* (*ιερὸς*), *βώσας* (*βοήσας*).

(*c*) When two vowels which do not form a diphthong come together, they are often pronounced as forming one syllable, as *κρέα*, *Ἄτρεϊδεῶ*, *δὴ αὖ*, *δὴ ἔβδομος*, *ἐπεὶ οὐ*. This is called *Synizesis*.

§ 3. Hiatus.

When two vowels come together without elision or contraction taking place, it is called *Hiatus*. This generally occurs when one word ends and the next begins with a vowel. Hiatus, which is rarely admissible in Attic poetry, is frequent in the Homeric hexameter, especially (1) after the vowels *i* and *u*, as *παιδί* | *ῥησασεν*: or (2) when there is a pause in the sense between the two words, as *Ῥολύμπι*. | *οὐδ' νύ τ' Ὀδυσσεύς*: or (3) when the final vowel is long, and stands in *Arsis*, as *ἀντιθέψ* | *Ὀδυσῆι*: or (4) when a final long vowel or diphthong is made short before a vowel following, as *πλάγχθη* | *ἐπεὶ* (—υ—), *οἴκοι* | *ἔσαν* (—υ—). Many apparent cases of Hiatus are only traces of a lost digamma.

§ 4. Elision.

In the Homeric hexameter not only are the vowels *a*, *e*, *o*, elided, but also frequently the diphthongs *ai*, as *βούλομ' ἐγὼ*, *τεῖρεθ' ὁμοῦ*, and *oi* in *μοι* and *τοι*, as well as *i* in the dative and in *στι*. The *ν* *ἐφελκυστικὸν* stands before consonants as well as before vowels.

§ 5. Apocope.

Before a following consonant, the short final vowel in

ἀρα, *παρὰ*, *ἀνὰ*, *κατὰ*, may be dropped. This is called *Apocope*. The *τ* of *κατ[α]* so shortened assimilates itself to the following consonant—*κάππεσε*, *κάμμορος*, *κάπ πέδιον*, *κάκ κορυφήν*, *κάλλιπε*; and similarly the *ν* of *ἀν[α]* before a following *π* or *λ*, as *ἀμ πέδιον*, *ἀλλύσκε*.

§ 6. Consonants.

We often find—

(*a*) *Metathesis*, especially with *ρ* and *a*, e.g. *καρδίη* and *καρδίη*, *θάροςος* and *θράσος*, *κάρτιστος* and *κράτιστος*.

(*b*) *Doubling of a consonant*, especially of *λ*, *μ*, *ν*, *ρ*, as *ἔλλαβον*, *ἔμμαθον*, *νίμασι*, *ἑννήγητος*, *τόσσος*; so, also, *ἔππε*, *ἔππε*, *πελεκκάω*, *ἔδδισε*. A short final vowel is often made long when followed by a word which begins with *λ*, *μ*, *ν*, *ρ*, *σ*, *δ*, or which originally began with the *f* as *πολλὰ λισσόμενος*, *ἔτι νῦν*, *ἐνὶ μεγάροισι*.

(*c*) Conversely, a single *λ* or *σ* may take the place of the doubled liquid or sibilant, as *Ἀχιλεὺς*, *Ὀδυσσεύς*.

DECLENSIONS.

§ 7. First Declension.

(*a*) For *ā* in the singular, Homer always has *η*, *Τροίη*, *θήρη*, *νηνίης*, except *θεά* and some proper names.

(*b*) *ā* remains unchanged, as *βασίλεια*, except in abstract nouns in *εια*, *οια*, as *ἀληθείη* for *ἀλήθειā*.

(*c*) The Nom. sing. of some masculines in *ης*, is shortened into *ā*, as *ἱππῶ*, *νεφεληγερέτῃ*, *μητιέτῃ*.

(*d*) Gen. sing. from masc. in *ης* ends in *ao* or *eo*; sometimes contracted to *ω*, as *ἐνυμνείω*.

(*e*) Gen. plur. ends in *ων* or *εων*, sometimes contracted to *ων*, as *γαϊών*, *ναυτέων*, *παρεϊών*.

(*f*) Dat. plur. *ησι* or *ης*, as *πύλῃσι*, *σχίζῃς*; but *θεαῖς*, *αἰαῖς*.

§ 8. Second Declension.

Special forms—

- (a) Gen. sing. in *οιο*.
- (b) Gen. and Dat. dual *οιν*.
- (c) Dat. plural *οισι*[ν].

§ 9. Third Declension.

- (a) Dat. and Gen. dual *οιν*.
- (b) Dat. plur. *εσι*, *εσσι*, and, after vowels, *σσι*.
- (c) Nouns in *ης* (*ες*) and *ος* (Gen. *εος*) and *ας* (Gen. *αος*) retain for the most part the uncontracted forms; *εος* is often contracted into *ευσ*. In the terminations *εος*, *εες*, *εας*, the *ε* often coalesces, not with the vowel of the termination but with a preceding *ε*, into *ει* or *η*, as *εὐρρε-εος* contracts into *εὐρρεῖος*, *σπέ-εος* into *σπῆος*, *Ἡρακλέ-εος* into *Ἡρακλῆος*, *-ῆι*, *-ῆα*.

(d) Words in *ευσ* form their cases with *η* instead of *ε*, as *βασιλῆος*, *-ῆι*, *-ῆα*; the Dat. plur. often ends in *ήσσι*. But proper names may retain the *ε*, as *Τυδέι*, *Ὀδυσσεΐα*.

(e) Words in *ις* generally retain *ι* in their cases, as *πόλις*, *πόλιος*, *πόλει*, *πόλιος*, *ἰων*, *ιας*, *ίεσσι*. But we find also *πόληος* (cp. *μάντης*), *πόληι*, *πόληος*, *πόληας*. The Dat. plur. sometimes makes *ισι*, and the Acc. plur. *ις*.

(f) For *ναῖς* Homer uses *νήες*, declined with both *ε* and *η*. Gen. *νέος* or *νηός*, Dat. *νηι*, Acc. *νέα* or *νῆα*, Dat. plur. *νηυσι*, *νῆεσσι*, and *νέεσσι*.

(g) Among anomalous forms may be mentioned:—

κάρη, Gen. *κάρητος*, *καρήματος*, and *κράτος* (as if from *κράας*, neut.), and *κρατός*, *κρατὶ*, *κῶτα* (from *κράς*, masc.).

γόον and *δέρν* make *γούνατος*, *γουνός*, and *δούρατος*, *δουρός*.

νός, besides the regular forms in Second Declension, has Gen. *νός*, Dat. *νῆι*, Acc. *νία*, Nom. plur. *νίες*, Dat. *νιάσι*, Acc. *νίας*, Dual *νῆα*.

§ 10. Special Terminations.

(a) The termination *φι*[ν] (appearing with nouns of First Declension as *ἡφι*, of Second Declension as *οφι*, and of Third Declension as, generally, *εσφι*) serves for a Genitive or Dative sing. and plur.; e.g. Gen. *ἐξ εὐνήφι*, *ἀπ' ἐκρήφι*, *διὰ στήθεσφι*, *ὥστεσφι* *θίς*; Dat. *θύρηφι*, *βιήφι*, *φαινομένηφι*, *θεόφι*, *σὺν ἱπποῖσιν καὶ ἔχουσιν*, *πρὸς κοτυληδονόφι* (*κοτυληδόσι*), and, in anomalous form, *ναῦφι*.

(b) *There are three local suffixes:—*

Answering to the question *where?* in *θι*, as *οἴκοθι*, *Ἰλίδι*, *πρό*, *κρηδί*.

To the question *whence?* in *θεν*, as *οἴκοθεν*, *θεύθεν*; also with prepositions, as *ἀπ' οὐρανόθεν*, *κατὰ κρήθεν*.

To the question *whither?* in *δε*, as *ἀγορήνδε*, *Τροίηνδε*, *Ἰλιδε* (also *εἰς Ἰλιδε*), and analogous forms *φύγνδε*, *οἰκαδε*. With *Ἀιδόσδε* supply *δῶμα*, 'to the house of Hades.' Another form of the termination is *ζε*, as in *χαμάζε*.

§ 11. Adjectives.

(a) The Femin. of Adjectives of Second Declension is formed in *η* instead of *α*, as *ὁμοῖη*, *αἰσχρῇ*, except *δια*.

(b) Adjectives in *ος* are sometimes of two, sometimes of three, terminations. The Attic rule is not strictly observed, for an uncompounded Adjective may have but two, as is the case with *πικρός*, etc., and the compounded three, as *εὐξίστη*, *ἀπειρεσίη*.

(c) Adjectives in *υς* are also often of two terminations only, and often shorten the Femin. *εια* to *εα* or *εη*, as *βαθῆη*, *ωκία*.

(d) A common termination is *εις, εσσα, εν*. In this form *ηεις* may contract to *ης*, as *τιμήεις, τιμῆς*, and *οεις* may contract *οε* to *εν*, as *λωτεύοντα* for *λωτέοντα*.

(e) *πολύς* is declined from two stems, *πολυ-* and *πολλο-*, so that we have as Homeric forms *πολέος* Gen. sing., *πολέες* Nom. plur., *πολέων* Gen. plur., *πολέεσσι, πολέοσσι, πολέσι* Dat. plur., and *πολέας* Acc. plur.

(f) In the Comparison of Adjectives, the termination *ωτερ-, ωτατ-*, is admissible in the case of a long vowel in the penult. of the Positive, as *λῶρώτατος, οἰζυρώτατος*. The Comparative and Superlative forms in *ων, ιωτος* are more frequently used than in Attic.

§ 12. The Article.

Special forms of the Article are:—Gen. *τοῖο*, Dual Gen. *τοῖων*, Nom. plur. *τοί, ταί*, Gen. *τάων*, Dat. *τοῖσι, τῆσι, τῆς*.

§ 13. Pronouns.

Special forms of the Personal Pronouns are as follows.

	(a) First Person.	(b) Second Person.	(c) Third Person.
Nom. Sing.	<i>ἐγών</i>	<i>σύνη</i>	
Gen. "	<i>ἐμέο, ἐμεῦ, μου</i> <i>ἐμείο, ἐμέθεν</i>	<i>σέο, σεῦ, σεῖο</i> <i>σέθεν</i>	<i>ἐο, εἰ, ἐδ, εἰο, ἔθεν</i>
Dat. "	.. ..	<i>τοί, ταιν</i>	<i>οἶ, ἰοῖ</i>
Acc. "	.. ..	.. ..	<i>ἐ, ἰδ, μου</i>
N. A. Dual.	<i>νῶν, νῶ (Acc.)</i>	<i>σφῶν, σφῶ</i>	<i>σφαῖ</i>
G. D. "	<i>νῶν</i>	<i>σφῶν, σφῶν</i>	<i>σφαῖ</i>
Nom. Plur.	<i>ἄμμε</i>	<i>ὑμμε</i>	
Gen. "	<i>ἡμέων, ἡμεῖων</i>	<i>ὑμέων, ὑμεῖων</i>	<i>σφέων, σφείων, σφῶν</i>
Dat. "	<i>ἄμμι(ν), ἡμιν</i>	<i>ὑμμι(ν), ὑμιν</i>	<i>σφι(ν), σφίσι(ν)</i>
Acc. "	<i>ἄμμε, ἡμίας, ἡμας</i>	<i>ὑμμε, ὑμίας</i>	<i>σφέας, σφάς, σφα.</i>

(d) Special forms of the Possessive Pronouns.

	Sing.	Plur.	Dual.
First Person	.. ..	<i>ἄμδς and ἄμδς (d), ἡ, δν</i>	<i>νῶττεροι</i>
Second Person	<i>τεδς, ἡ, δν</i>	<i>ὑμδς, ἡ, δν</i>	<i>σφαῖττεροι</i>
Third Person	<i>ἐδς, ἡ, δν</i>	<i>σφδς, ἡ, δν</i>	

(e) Special forms of the Pronoun *τίς*.

	Sing.	Plur.
Gen.	<i>τίο, τεῦ</i>	<i>τέων</i>
Dat.	<i>τίφ</i>	<i>τίοισι.</i>

(f) Special forms of the Pronoun *ὅστις*.

	Sing.	Plur.
Nom.	<i>ὅτις, ὅττι</i>	
Gen.	<i>ὅτεν, ὅττεο, ὅττεν</i>	<i>ὀτίων</i>
Dat.	<i>ὀτεφ</i>	<i>ὀτίοισι</i>
Acc.	<i>ὀτινα, ὅττι</i>	<i>ὀτινας, ἄσσα.</i>

(g) Special forms of Relative Pronouns.

Gen. *ὅν*, (al. *δο*), *ἧς*. Dat. plur. *ῖσι, ῖς*.

VERBS.

§ 14. Augment and Reduplication.

(a) The syllabic and temporal Augments may be omitted. After the syllabic augment *λ, μ, ν, σ* are often doubled; *ρ* may be doubled or not at will, as *ἔρρεον, ἔρεξα*.

(b) Reduplication of the Second Aor. Act. and Med. is common. Cp. *ἐ-πί-φραδον* (*φράζω*), *ἔπιφρον* and *πέφρον* (*φίνω*), *πεπίθωμεν* (*πείθω*), *πεφιδέσθαι* (*φείδομαι*), *ἐρύκω* makes a sort of reduplicated Aor. in *ἐρύκακον* and *ἐνίπτω* in *ἡνίπαπον*. Some of these forms are shortened by the omission of a vowel, as *κέκλετο* for *ἐ-κε-κίλετο*, see § 18 d.

(c) Some of the reduplicated Aorists give also a reduplicated Future, as *πεπιθήσω, πεφιδήσομαι, κεκαθήσω*.

(d) The forms *ἔμμορα* (*μείρομαι*) and *ἔσσυμαι* (*σεύω*) follow the analogy of the reduplication of verbs beginning with *ρ*. But cp. *ῥερωπόμενα*, Od. 6. 59. In *δέγμαι* (*δέχομαι*) the reduplication is lost, in *δεῖδεγμαί, δεῖδια* (root *δι*) it is irregular.

§ 15. Terminations.

(a) The older forms of the termination of the verb (Sing.) *μι, σθα, σι* are common in Homer; cp. *ἰδῶμι, ἰδῶμαι, ἰδῆλρσι, βάλρσι, ἰδῆλρσθα, διδοῖσθα*.

(b) The termination of the third person Dual in historic tenses is *τον* as well as *την*, in Pass. *σθον* as well as *σθην*, *διώκετον, θαρήσσεσθον*. In the plural *μεσθα* is frequently used for *μεθα*, Dual first person *μεσθον*.

(c) In the second person sing. Pass. and Med. *σ* is omitted from the termination *σαι, σο*, as *λαλαῖσαι, βοῦλσαι*, Conjunct. *ἔχσαι*. This mostly remains uncontracted. *εο*, as in *ἔπλεο*, often makes *ευ*, viz. *ἔπλευ*. In Perf. Med. for *βέβλησαι* we find *βέβληαι*.

(d) The third Plur. in *νται* and *ντο* mostly appear as *σται* and *στο*, as *δεδαῖσται, κῖατο* (*ἔκειντο*), *ἀπολοῖατο*.

(e) The termination of the Inf. is frequently *μεναι*, or *μεν*. Pres. *ἀκου-έ-μεν(αι)*, Fut. *κελευσ-έ-μεν(αι)*, Perf. *τεθνά-μεν(αι)*, Pass. Aor. *βλήμεν(αι)*, *μιχθήμεν(αι)*, Second Aor. Act. *ἐλθέμεν(αι)*. Another termination is *έειν*, as *πίειν, θανέειν*, but also *πιέμεν*.

(f) The terminations *σκον* and *σκομην* express repetition of the action (*iterative form*). They are attached to Imperf. and Second Aor. of verbs in *ω* by the connecting vowel *ε*, or sometimes *α*, *θέλγεσκον, ἔλισκον, ὤθεσκον, ῥίπτασκον, πέρνασκον, κρίπτασκον*. In the First Aor. Act. the termin. follows the aoristic vowel *α*, *ἐλάσα-σκον, μνησά-σκετο*. In *μι* verbs the terminations are attached directly to the stem, *δά-σκον, στά-σκον, ἔσκον* for *ἔσ-σκον* (*εἰμί*). These forms are rarely augmented. Cp. *φάσκε*, Od. 11. 587, from *ἐφάνην*.

§ 16. Contracted Verbs.

(a) Verbs in *έω* (for the most part uncontracted) change *εε* and *εει* into *ει*, sometimes *εε* into *η*, *εο* or *εου* to *ευ*. In

the uncontracted form the stem vowel *ε* is sometimes lengthened into *ει*, as *ἰτελείετο* for *ἰτελείετο*.

(b) Verbs in *άω* are for the most part contracted. In these verbs the long vowel produced by contraction has often a corresponding short (sometimes a long) vowel inserted before it, as *δρώω* (*δρῶ*), *δράα* (*δρᾶ*), *καγαλώωσι*, *δρώωσι* (*δρῶσι*), *μνάσθαι* (*μνᾶσθαι*). Occasionally this short vowel appears after the long vowel of contraction, as *ἡβῶοντες*.

(c) Verbs in *όω* are generally contracted. In forms that remain uncontracted the *ο* is often lengthened to *ω*, as *ὑπνώοντες*. Such forms as *ἀρούωσι* (*ἀρούσι*) and *δηιόφην* (*δηιόφην*) follow the rule of verbs in *άω*.

§ 17. Future and Aor. I. Act. and Med.

(a) Pure verbs which do not lengthen the vowel of the stem in forming their tenses, often double the *σ* in Fut. and Aor. I. Act. and Med., as (*νικέω*) *νίκεσσα, (αἰδέομαι) αἰδέσσομαι, (γελῶ) ἐγέλασσα*. This is sometimes the case with verbs in *ζω*, as (*ἀναχάζομαι*) *ἀναχασσάμενος, (φράζομαι) ἐφράσσατο*. (b) Or the *σ* may be altogether dropped in the Fut., as *τελείει, ἐρύουσι, μαχέονται, ἀντιῶω*, i.e. *ἀντιάσω, ἀντιῶω, ἀντιῶ*, expanded by the principle explained in § 18 b.

(c) The future of liquid verbs, i.e. that have for characteristic *λ, μ, ν, ρ*, commonly have the Fut. uncontracted, as *βαλῶντι, κατακτανέουσι, σημανῶ*. Some liquid verbs have a *σ* in Fut. and Aor. I., as *εἰλσα, ἐκέρσα, κύρσω, κέλσαι*, and there is an anomalous form *κένσαι* (*κεντήω*).

(d) Conversely some verbs, not liquid, form an Aor. I. without *σ*, as *χέω ἔχευα ἔχεα, καίω ἔκηα, σεύω ἔσσευα*. Cp. *εἶπα* for *εἶπον*.

(e) The First Aor. Conjunct. has a short form with *ε* and *ο*, as well as the longer one in *η* and *ω*, so we find

ἐπιβήσεται as well as ἐπιβήσῃτε, θωρήξομεν as well as θωρήξωμεν, etc. This sometimes is found in other tenses also.

§ 18. Aor. II.

(a) The Aor. II. contains the root of the verb in its simplest form. The present tenses to which certain Aor. II. are referred are often of later formation, e. g. ἔστυγον is more primitive than στυγέω, ἔκτυπον than κτυπέω, ἔμακον than μακιάμαι, ἔγηραν than γηράσκω, ἔχραον than χράω, οὔτα than οὔτάω, ἤκαχε than ἀκαχίζω.

(b) Reduplicated Aor. II. Act. and Med., see § 14 δ.

(c) Aor. II. with σ on analogy of ἔπεισον. We find such forms as ἔζον (ἴκω), ἐβήσεται (βαίνω), ἐδύσεται, δυσόμενος. (δύνω), ἔρσο (ἔρυνμι), λέξο (λέγω), ἄξετε (ἄγω), οἶσε (οἶω = φέρω), ἄξέμεν, ἐρξέμεν.

(d) Syncopated Aor. II. An Aor. is common, formed, on analogy of Aor. of verbs in μι, without connecting vowel, as (Act.) ἔκταν (κτείνω), ξυμβλήτην (βάλλω), οὔτα (οὔτάω). In the Med. these forms are generally without augment, and are distinguishable from Plpf. Pass. only by want of reduplication, e. g. ἰδέμην, δέγμενος (δέχομαι), φθίμην (Opt. from φθίνω), λύτο (λύω), ἔχυντο, χύμενος (χέω), σῦτα (σεύω), ἔρποντο (ἔρυνμι).

§ 19. Perfect and Pluperfect.

(a) The First Perf. is only found with verbs having a vowel stem. The Second Perf. is the commonest, and is formed without aspiration, as κέκοπα. Even in vowel verbs the Perf. is often without a κ, as βεβαρηώς, πεφύσσι, ἑστηώς, δεδιώς, ἑσταώς, etc.

(b) The Pluperfect is found with the uncontracted terminations *ea, eas, ee(v) = ei(v)*; sometimes *ee* becomes *η*, as in ἦδη.

§ 20. Aor. I. and II. Passive.

(a) The 3rd pers. plur. Indic. often ends in *εν* instead of *ησαν*, as ἔμικθεν, τράφεν, ἔκταθεν, and the Infin. in *ήμεναι* and *ἦμεν* instead of *ἦναι*.

(b) In the Conjunctive the uncontracted form in *εω* is generally used, and *ε* is often lengthened to *αι* or *η*, while the connecting vowel in Dual and Plural is shortened; e. g. δασίω (ἐδάην), σασπήν (σῆπω), μυγίης, (al. μυγίης), μυγίωσι, δαμείετε.

§ 21. Verbs in μι.

(a) The principal peculiarities of the verbs ἵστημι, τίθημι, ἵμι, δίδωμι, are given as follows.

	ἵστημι	τίθημι	ἵμι	δίδωμι
Indic. Pres.				
2nd Sing.	.. ..	τίθῃσθα	ἵεισ	{ διδοῖσθα διδούς
3rd Sing.	.. ..	τίθει	ἵει	{ διδοῖ διδούσι
3rd Plur.	.. ..	τίθεισι	ἵεισι	
Indic. 1st Aor.	.. ..	.. ..	ἔηκα	
Imperf.	.. ..	.. ..	ἔειν	{ ἐδίδαν δίδοι
Imperat.	ἵστα	.. ..	.. ..
Infin. Pres.	ἵστάμεναι	τίθῆμεναι	ἵμεν[αι]	{ διδόμεν διδούναι
2nd Aor.	στήμεναι	θέμεν[αι]	ἵμεν	{ δόμεν[αι]
Perf.	ἑστάμεν[αι]			
Conjunctive				
1st Aor.				
1st Sing.	στήω (στείω)	θέω (θείω)	μεθ-είω	
2nd Sing.	στήης	θήης (θείης)		{ δῶσι
3rd Sing.	στήη	θήη (θείη)	ῆσι, ἀν-ήη	{ δῶσι, δῶη
1st Plur.	στήωμεν (στείωμεν)	θέωμεν (θείωμεν)	.. ..	{ δώομεν
2nd Plur.	.. ..	θείετε	.. ..
3rd Plur.	περὶ στήωσι	.. ..	.. ..	{ δάωσι
Dual	παρ-στήετον			

(b) In the Third Plural of Past tenses *εν* is a common termination for *εσαν*, as τίθεν, ἔν: also ἔσταν and στάν = ἵστησαν, ἔφαν = ἔφασαν, ἔφυν = ἔφυσαν, ἔβαν and βάν = ἔβησαν. Notice also the forms ἑσταώς, ἑστατε, and for τίθήμενος, see § 1. δ.

(c) *Εἶμι* (*iðo*) has the following peculiar forms.

	<i>Pres. Indic.</i>	<i>Conjunct.</i>	<i>Opt.</i>	<i>Inf.</i>
Second Sing.	εἶσθα	ἔσθῃ	..	ἔμεν(αι)
Third Sing.	.. ..	ἔστω	ἔειη	
First Plur.	.. ..	ἔσμεν		

Imperf. *First Sing.* ἦσα, ἦσιν *Third Sing.* ἦε(ν), ἦεν(ν)
Dual. ἦσθιν
First Plur. ἦομεν, ἦμεν *Third Plur.* ἦσαν, ἔσαν, ἦσαν
Fut. εἶσομαι *Aor. I.* εἶσάμην, εἰσάμην.

(d) *Εἶμι* (*sum*) has the following.

	<i>Pres. Indic.</i>	<i>Conjunct.</i>	<i>Opt.</i>	<i>Imp.</i>
<i>First Sing.</i>	.. ..	ἔω, μετ-είω	..	..
<i>Second Sing.</i>	ἔσσι, εἰς	ἔσθῃ	ἔσσις	ἔσσο
<i>Third Sing.</i>	.. ..	ἔστω, ἔσθι, ἔη	ἔστω	
<i>First Plur.</i>	εἶμεν			
<i>Second Plur.</i>	.. ..	.. ..	εἴτε	
<i>Third Plur.</i>	ἔσσι	ἔστω		

Inf. ἔμεν(αι) and ἔμεν(αι).

Particip. ἔων, ἔουσα, ἔων, *Gen.* ἔοντος.

Imperf. *First Sing.* ἦα, ἔα, ἔων, *Second* ἔσθῃ, *Third* ἦεν, ἔην, ἦην, *Third Plur.* ἔσαν.

Iterative tense ἔσων, *Fut.* ἔσομαι, *Third Sing.* ἔσειται.

(e) Under *φημι* we find *φήη* (*Third Sing. Conjunct.*), *φῆς* (*Particip.*), *φάο* (*Imp. 2 Sing.*).

(f) Under *κίμαι* we have *κίεται*, *κίεται*, and *κίονται*, = *κίονται*: *κίαντο*, *κίαντο* = *ἔκιναντο*; *κίηται* = *κίηται*. *Iterative tense* *κισκόμεν*, *Fut.* κίω, κίω, *Inf.* κίμεν, *Particip.* κίων.

(g) Under *ἦμαι*; *ἔσται*, *εἴσται* for *ἦνται*, *ἔαντο*, *εἴαντο*, for *ἦντο*.

(h) Under *οἶδα*. *Pres. Indic.* *Second Sing.* οἶδας, *First Plur.* οἶμεν.

Conjunct. *First Sing.* εἰδέω, *First Plur.* εἶδομεν, *Second* εἶδετε, *Particip.* ἰδύς, *Inf.* ἰδμεν, *ἰδμεν*.

Imperf. *Second Sing.* ἦειδης, *Third* ἦδες, ἦειδῃ, *Third Plur.* ἔσαν, *Fut.* εἰδήσω.

SPECIMEN OF HOMERIC DIALECT.

SELECTIONS FROM THE ILIAD.

The theme of the Iliad is the Wrath of Achilles. The story tells how it began, how fatal its results were to the army of the Greeks, and how at last reconciliation was made.

The opening scene is the camp of the Greeks, before Troy, where Chryses, the priest of Phoebus, is praying for the release of his daughter Chryseïs, who has been taken captive in a foray, and given as a prize to Agamemnon. But Agamemnon drives him from his presence, whereupon he calls on his master Phoebus to avenge him; and the god visits the host with nine days of sore pestilence. Achilles, in this strait, summons an assembly of the people, and seeks the advice of the soothsayer Calchas, who tells them that the pestilence will not cease till Chryseïs is restored to her father. Agamemnon dares no longer keep her in his possession; she must be sent home at once: but he declares that he will make up the loss to himself by taking away for his own, Briseïs, the darling of Achilles.

The sword of Achilles half leaps from its scabbard at the insult; but Athena checks the outburst of his wrath. He turns bitterly to Agamemnon, and swears by the staff in his hand to leave the Greek host to its fate, till the

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c

day comes when they shall feel their helplessness without him.

§ 1.

“Οἰνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλά-
φοιο⁸²,

οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι
οὔτε λόχονδ'¹⁰² ἰέναι σὺν ἀριστήεσσιν⁸³ Ἀχαιῶν
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.

ἢ πολὺ λωϊὸν ἔστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν 5
δῶρ' ἀποαιρεῖσθαι, ὅς τις σέθεν¹²² ἀντίον εἴπῃ.
δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
ἢ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβῆσαιο.
ἀλλ' ἐκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι.
ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ
ὄζους

φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
οὔδ' ἀναθλήσει· περὶ γάρ ῥά ἐ¹²⁰ χαλκὸς ἔλεψε
φύλλα τε καὶ φλοιοὺν· νῦν αὐτὲ μιν νῖες⁸⁵ Ἀχαιῶν
ἐν παλάμῃς⁷⁷ φορέουσι δικασπόλοι, οἳ τε θέμιστας
πρὸς Διὸς εἰρύεται¹²⁴, ὃ δέ τοι μέγας ἔσσεται
ὄρκος.

ἢ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῖας Ἀχαιῶν 15
σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχινύμενός περ
χραιομῆιν, εἴτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνιοι
θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις
χωόμενος, ὃ τ' ἀριστον Ἀχαιῶν οὐδὲν ἔτισας.” 20

(B. i. 225-245.)

Thus Achilles withdraws in anger. But his mother Thetis, the goddess of the sea, appeals to Zeus to avenge the insult done to her son, by giving the victory to the Trojans, till the Greeks in their distress shall come as suppliants to the hero whom they have dishonoured.

Zeus answers her prayer by sending a lying spirit in a dream to Agamemnon, to tempt him to make an assault upon the city of Troy. Agamemnon tells his dream in the council of elders that have met by Nestor's ship: he shows how he will raise the martial ardour of the army by pretending to advise an inglorious return to Greece.

§ 2.

“Κλύτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίφ
εἶδός τε μέγεθός τε φῦν' τ' ἀγχιστα ἐφεί.
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ με πρὸς μῦθον ἔειπεν.
εὔδεις, Ἀτρείος υἱὲ δαΐφρονος ἱπποδάμοιο⁸²;
οὐ χρὴ παννύχιον εὔδειν βουλευφόρον ἄνδρα,
ᾧ λαοὶ τ' ἐπιτετράφαται¹²⁴ καὶ τόσσα μέμηλε.
νῦν δ' ἐμέθεν¹²² ξύνες ὅκα· Διὸς δέ τοι ἄγγελός
εἰμι,

ὅς σε¹²² ἀνευθεν ἐὼν μέγα κήδεται ἢ δ' ἐλεαίρει.
θωρήξαί σε κέλευσε κερηκομόωντας Ἀχαιοὺς 10
πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρῃ λισσομένη⁸², Τρώεσσι δὲ κήδε' ἐφῆπται
ἐκ Διὸς· ἀλλὰ σὺ σῆσιν⁷⁷ ἔχε φρεσίν· ὥς ὃ μὲν
εἰπὼν

15

ἔχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν¹⁷⁰ νῆας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν¹⁸⁰ ἔπεσιν πειρήσομαι, ἣ θέμις ἐστί,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσσι κεύσω·
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρπύτειν ἐπέεσσι." ✓ 20

(B. ii. 56-75.)

But this pretence became terrible earnest, when the people, catching eagerly at the chance of return, flock down to the ships, to make ready for sailing home:

§ 3.

Κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε
 ὠρορ¹⁴⁰ ἐπαίξας πατρὸς Διὸς ἐκ νεφελῶν¹⁵⁰.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθὼν,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῖν ἀσταχέσσιν¹⁶⁰, ✓ 5
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη· τοῖς δ' ἀλαλητῇ
 νῆας ἔπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη
 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἢ δ' ἐλκέμεν¹⁷⁰ εἰς ἅλα διαν,
 οὐροὺς τ' ἐξεκάθειρον· αὐτὴ δ' οὐρανὸν ἴκεν ✓ 10
 οἴκαδε¹⁸⁰ ἰεμένων ὑπὸ δ' ἦσαν ἔρματα νηῶν.

(B. ii. 144-154.)

And indeed they would have sailed away, had not Odysseus been inspired by Athena to check their ardour, and to make their captains listen to reason. Speaking before the assembly he cries shame on their faintheartedness, and tells them of the prodigy which Calchas has seen, and the interpretation of it.

§ 4.

Τλήτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
 ἢ ἐτεὸν Κάλχας μαντεύεται ἥε καὶ οὐκί·
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσὶν, ἐστὲ δὲ πάντες
 μάρτυροί, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι.
 χθιζά τε καὶ πρῶϊζ', ὅτ' ἐς Αὐλίδᾳ νῆες Ἀχαιῶν ✓ 5
 ἠγερέθοντο κακὰ Πριάμφ καὶ Τρωσὶ φέρουσαι·
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμούς,
 ἔρδομεν ἀθανάτοισι τελέεσσας ἐκατόμβας,
 καλῇ ὑπὸ πλατανίστῃ, ὅθεν ῥέειν ἀγλαὸν ὕδωρ·
 ἐνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δα-
 φοινὸς, ✓ 10
 σμερδαλέος, τὸν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε¹⁰⁰,
 βωμοῦ ὑπαίξας πρὸς ῥα πλατανίστον ὄρουσεν.
 ἐνθα δ' ἔσαν στρουθοῖο νεοσσοὶ, νήπια τέκνα,
 ὥς ἐπ' ἀκροτάτῃ, πετάλοις ὑποκεπτηῶτες¹¹⁰, ✓
 ὀκτώ· ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα. ✓ 15
 ἐνθ' ὁ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας.
 μήτηρ δ' ἀμφεποτάτο ὀδυρομένη φίλα τέκνα·
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο¹²⁰ καὶ
 αὐτὴν,

τὸν μὲν ἀρίζηλον θῆκεν θεὸς, ὃς περ ἔφηνε· ✓ 20
 λαῶν γὰρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω¹³⁰.
 ἡμεῖς δ' ἐσταότες¹⁴⁰ θαυμάζομεν οἷον ἐτύχθη.
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευε.

‘τίπτ’ ἄνεψ ἐγένεσθε, κερηκομόωντες Ἀχαιοί; 25
 ἡμῖν μὲν τόδ’ ἔφηνε τέρας μέγα μητίετα¹⁰ Ζεὺς,
 ὄψιμον ὀψιτέλεστον, δου¹³⁵ κλέος οὐ ποτ’ ὀλεῖται.
 ὡς οὗτος κατὰ τέκν’ ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτῶ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,
 ὥς ἡμεῖς τοσσαῦτ’ ἔτεα πτολεμίζομεν αὐθι, 30
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγνιαν.
 κείνος τῶς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται.
 ἀλλ’ ἄγε μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν.

‘Ὡς ἔφατ’, Ἀργεῖοι δὲ μέγ’ ἴαχον—ἀμφὶ δὲ
 νῆες 35
 σμερδαλέον κονάβησαν αὐσάντων ὑπ’ Ἀχαιῶν—
 μῦθον ἐπαινήσαντες Ὀδυσσηὺς θεῖοιο.

(B. ii. 299–335.)

Then the heralds summon the armies on either side to battle. And now as Greeks and Trojans are about to close, Paris steps forth and challenges the best champion of the Greeks; but the sight of Menelaus, whom he has so deeply wronged, strikes him with terror, and he slinks back to the Trojan lines, only to meet the scornful taunts of his brother Hector.

§ 5.

Οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἀλλήλοισιν ἰόντες,
 Τρῳσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
 παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
 καὶ ξίφος· αὐτὰρ ὁ δούρει δύν κεκορυθμένα χαλκῷ
 πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους 5

ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι.

Τὸν δ’ ὡς οὖν ἐνόησεν ἀρηΐφιλος Μενέλαος
 ἐρχόμενον προπάρειθεν ὁμίλου, μακρὰ βιβάντα,
 ὥς τε λέων ἐχάρη μεγαλῷ ἐπὶ σώματι κύρσας¹⁷⁰
 εὐρών ἢ ἐλαφον κεραὸν ἢ ἄγριον αἶγα, 10
 πεινάων· μάλα γάρ τε κατεσθλεί, εἴ περ ἂν αὐτὸν
 σείωνται ταχέες τε κύνες θαλεροὶ τ’ αἰζυροί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην.
 αὐτίκα δ’ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο¹⁸⁴ χα-
 μαῖζε¹⁰⁶. X *ῥενίειω* 15

Τὸν δ’ ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἅψ δ’ ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ’ ἀλείων.
 ὡς δ’ ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
 οὔρεος¹⁰ ἐν βήσσης¹², ὑπὸ τε τρόμος ἔλλαβε¹¹
 γυῖα, 20

ἅψ τ’ ἀνεχώρησεν, ὥχρός τε μιν εἶλε παρειάς,
 ὥς αὐτὶς καθ’ ὅμιλον ἔδν Τρῳῶν ἀγερώχων
 δείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοειδής. ✓
 τὸν δ’ Ἔκτωρ νείκεσσε¹⁷⁴ ἰδὼν αἰσχροῖς ἐπέεσσι¹¹.
 “Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπυντὰ, 25
 αἰθ’ ὄφελος ἄγονός τ’ ἔμεναι²¹⁴ ἀγαμός τ’ ἀπο-
 λέσθαι.

καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον ἦεν²¹⁴
 ἢ οὕτω λάβην τ’ ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἢ που καγχαλώωσι¹⁶⁶ κερηκομόωντες Ἀχαιοί

φάντες ἀριστῆα πρόμον ἔμμεναι^{21a}, οὐνεκα καλὸν 30
 εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσὶν, οὐδέ τις ἀλκή.
 ἦ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσι
 πόντον ἐπιπλώσας, ἐτάρους ἐρίφρας ἀγείρας,
 μιχθεὶς ἀλλοδαποῖσι γυναῖκ' εὐειδὲ' ἀνήγες
 ἐξ ἀπῆς γαίης, νῦν ἀνδρῶν αἰχμητῶν^{1a}, 35
 πατρί τε σφ' μέγα πῆμα πόλῃ²⁰ τε παντί τε δῆμφ,
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;
 οὐκ ἂν δὴ μείνεις ἀρήφιλον Μενέλαον;
 γνοίης χ' οἶον φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφρο-
 δίτης, 40
 ἦ τε κόμη τό τε εἶδος, ὅτ' ἐν κοίῃσι μιγείης.
 ἀλλὰ μάλα Τρῶες δευδῆμονες· ἦ τέ κεν ἦδη
 λαῖνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα^{2b} ἔοργας."

(B. iii. 15-57.)

But, after all, the challenger must give battle; and the two heroes meet in the space between the armies, who make a covenant to abide by the result of the combat. Paris is soon felled by the spear of Menelaus, but, even as he is being dragged off by his conqueror, Aphrodite rescues him and carries him away to Helen's bower. And now, by right, Helen should have been restored to her own husband, since Paris has been defeated. But the gods are not willing to have the war thus decided. Athena is sent to tempt the Trojan Pandarus to break the truce by shooting an arrow at Menelaus. Nor is Pandarus at all loath.



§ 6.

Αὐτίκ' ἐσύλα τόξον εὖξοον ἱξάλου αἰγὸς
 ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας
 πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσι¹²,
 βεβλήκει πρὸς στῆθος· ὁ δ' ὕψτιος ἔμπεσε πέτρῃ.
 τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει· 5
 καὶ τὰ μὲν ἀσκήσας κεραοξόος ἦραρε τέκτων,
 πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.
 καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἐταῖροι,
 μὴ πρὶν ἀναΐξειαν ἀρήϊοι υἱες Ἀχαιῶν, 10
 πρὶν βλῆσθαι Μενέλαον ἀρήϊον Ἀτρεὺς υἰόν.
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰὸν
 ἀβλήτα πτερόεντα, μελαινέων^{1a} ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν οἶστρον
 ἄχετο δ' Ἀπόλλωνι λυκηγενεῖ κλυτοτόξῳ 15
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
 οἶκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νῆυρα βόεια·
 νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινε, 20
 λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, αἶλτο^{18a} δ' αἰστὸς
 ὀξυβελῆς, καθ' ὅμιλον ἐπιπτέσθαι μενεαίωνων.
 Οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο^{16b}
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγγελίη,
 ἦ τοι πρόσθε σταῖσα βέλος ἔχεπυκὲς ἄμυνεν. 25
 ἦ δὲ τόσον μὲν ἔεργεν ἀπὸ χροῶς, ὥς ὅτε μήτηρ

παιδὸς ἑέργη¹⁰ μυῖαν, ὅθ' ἡδέϊ λέξεται¹⁷⁰ ὕπνῳ·
αὐτὴ δ' αὐτ' ἴθυνεν ὅθι ζωστήρος ὀχῆς
χρύσειοι σύνεχον καὶ διπλούς ἦντο θώρηξ.
ἐν δ' ἔπεσε ζωστήρι ἀρηρότι πικρὸς οἰστός· 30
διὰ μὲν ἄρ' ζωστήρος ἐλήλατο δαιδαλείοιο,
καὶ διὰ θώρηκος πολυδαίδαλου ἠρήριστο
μίτρης θ', ἣν ἐφόρει ἔρυμα χρὸς, ἔρκος ἀκόντων,
ἣ οἱ πλείστον ἔρυτο¹⁸⁴ διαπρὸ δὲ εἵσατο²¹⁰ καὶ
τῆς.

ἀκρότατον δ' ἄρ' οἰστός ἐπέγραψε χροῖα φωτός· 35
αὐτίκα δ' ἔρρεεν αἷμα κελαινεφές ἐξ ὠτειλῆς.

Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοῖνικι μῆνῃ
Μηρονίς ἢ Κάειρα, παρήϊον ἔμμεναι²¹⁴ ἱπκῶν·
κεῖται δ' ἐν θαλάμῳ, πολέες¹¹⁰ τέ μιν ἠρήσαντο
ἱππῆς⁹⁴ φορέειν· βασιλῆϊ δὲ κεῖται ἄγαλμα, 40
ἀμφότερον, κόσμος θ' ἱπκῶ ἐλατῆρί τε κῦδος·
τοιοῖ τοι, Μενέλαε, μιάνθην αἵματι μηροῖ
εὐφύες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθε.

(B. iv. 105-147.)

Thus the truce is broken, and the signal given to renew the fight. Agamemnon hurries from captain to captain, to exhort, rebuke, or inspire; and as Diomedes, the mighty son of Tydeus, leaps from his chariot, spear in hand, the ranks of Greeks and Trojans close.

§ 7.

Ἡ ῥα, καὶ ἐξ ὀχέων σὺν τείχεσιν ἄλτο χαμᾶζε·
δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἄνακτος

ὀρυνμένον· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

Ὡς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεῖ κῦμα θαλάσσης
ὄρνυτ' ἔπασσύτερον Ζεφύρου ὑποκινήσαντος· 5
πόντῃ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
κυρτὸν ἰὸν κορυφούται, ἀποπτύει δ' ἄλως ἄχνην·
ὥς τότ' ἔπασσύτεραι Δαναῶν κίνυντο φάλαγγες
νωλεμέως πόλεμόνδε¹⁰⁵, κέλευε δὲ οἷσιν ἕκαστος 10
ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν²¹⁰—οὐδέ κε φαίης
τόσσον λαὸν ἔπεσθαι ἔχοντ' ἐν στήθεσιν αὐδῇ—
σιγῇ δειδιότες¹⁹² σημάντορας· ἀμφὶ δὲ πᾶσι
τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο¹⁶⁵.
Τρώες δ', ὥς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ 15
μυρίαί ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
ἄζηχες μεμακυῖαι, ἀκούουσαι ὅπα ἀρνῶν,
ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει·
οὐ γὰρ πάντων ἦεν²¹⁴ ὁμὸς θρόος οὐδ' ἴα γῆρυς,
ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν 20
ἄνδρες.

ᾤρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη
Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις ἄμστον μεμανῖα,
Ἄρεος⁹⁰ ἀνδροφόνιοι κασιγνήτη ἐτάρῃ τε,
ἣ τ' ὀλίγῃ μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει. 25
ἣ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω
ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν.
Οἱ δ' ὅτε δὴ ῥ' ἐς χώρον ἕνα ξυνιόντες ἵκοντο,

σύν ῥ' ἔβαλον ῥινοὺς, σὺν δ' ἔγχεα καὶ μέν' ἀνδρῶν
χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι 30
ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
ἐνθα δ' αἴμ' οἰμωγή τε καὶ εὐχολὴ πέλεν ἀνδρῶν
ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι 10^a
ρέοντες

ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ 35
κρουῶν ἐκ μεγάλων, κοίλης ἔντοσθε χαράδρης
τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν·
ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.

(B. iv. 419-456.)

Diomedes is now the central figure of the war. Through the thickest of the fray he bears a charmed life. Pandarus wounds him indeed with an arrow, but Diomedes gives him his death-blow in return, and would have crushed Aeneas with a huge stone, had not Aphrodite sought to save him. But Diomedes does not spare even the goddess in his fury, but drives her wounded from the field, and she leaves to Phoebus the duty of rescuing Aeneas.

But now the Trojans rally, for Ares inspires them with fresh courage. Nor do the other gods hold aloof from the conflict. Hera encourages the Greek army, and Athena stands by the side of Diomedes, while he wounds Ares and turns him to flight.

As the Trojans fall back discomfited upon their city, Hector bids his mother and the Trojan dames to seek the favour of Athena by the offering of a splendid robe and other costly gifts, that she may withdraw Diomedes from the battle.

Meanwhile, Hector has gone to the palace of Paris, and finding him there in Helen's presence dallying with his armour, he sternly bids him to the fight. Helen, full of sorrow and shame, would fain detain Hector; but he hurries on to take his leave of his wife and child.

§ 8.

Ἐκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
καλὰ, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἱ τότε
ἄριστοι

ἦσαν ἐνὶ Τροίῃ ἐριβόλακι τέκτονες ἄνδρες,
οἱ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλὴν
ἐγγίθι τε Πριάμοιο καὶ Ἐκτορος, ἐν πόλει ἄκρῃ. 5
ἔθ' Ἐκτωρ εἰσῆλθε διΐφιλος, ἐν δ' ἄρα χειρὶ
ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο
δουρὸς⁹⁵

αἶχμῃ χαλκείῃ, περὶ δὲ χρύσεος θέε πόρκης.
τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
ἀσπίδα καὶ θώρηκα καὶ ἀγκύλα τόξ' ἀφύωντα¹⁰⁰. 10
Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξίν
ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευε.
τὸν δ' Ἐκτωρ νείκεσεν¹⁰⁵ ἰδὼν αἰσχροῖς ἐπέεσσιν.
“δαμόνι, οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῷ.
λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος 15
μαρνάμενοι· σέο¹¹⁰ δ' εἵνεκ' αὐτὴ τε πτόλεμος τε
ἄστυ τόδ' ἀμφιδέδωκε· σὺ δ' ἂν μαχέσαιο καὶ ἄλλω,
ὅν τινα που μεθιέντα ἴδοις στυγεροῦ πολέμοιο.
ἀλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηίοιο θέρηται.”

Τὸν δ' αὖτε προσέειπεν¹⁰ Ἀλέξανδρος θεοειδής· 20
“Ἐκτορ ἐπεὶ με κατ’ αἶσαν ἐνείκεσας οὐδ’ ὑπὲρ
αἶσαν,

τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καὶ μεν¹¹ ἄκουσον.
οὐ τοι ἐγὼ Τρώων τόσσον¹² χόλῳ οὐδὲ νεμέσσι¹³
ἤμην ἐν θαλάμῳ, ἔθελον δ’ ἄχρῃ προτραπέσθαι.
νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν 25
ὤρμησ’ ἐς πόλεμον· δοκέει δέ μοι ὦδε καὶ αὐτῷ
λῳίον ἔσσεσθαι· νίκη δ’ ἐπαμείβεται ἄνδρας.
ἀλλ’ ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύνω·
ἢ ἴθ’, ἐγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ’ οἶω.”

Ὡς φάτο· τὸν δ’ οὐ τι προσέφη κορυθαίολος
Ἐκτωρ· 30

τὸν δ’ Ἑλένη μύθοισι προσήδα μελιχίοισι.
“δᾶερ ἐμεῖο¹⁴ κυνὸς κακομηχάνου ὀκρυνοέσεως,
ὥς μ’ ὄφελ’ ἤματι τῷ, ὅτε με πρῶτον τέκε μήτηρ,
οἴχεσθαι προφέρονσα κακῇ ἀνέμοιο θύελλα 35
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἐνθα με κῦμ’ ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ’ ὦδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ’ ὤφελλον¹⁵ ἀμείνονος εἶναι ἄκοιτις,
ὅς ἦδη¹⁶ νέμεσιν τε καὶ αἴσχεα πόλλ’ ἀνθρώπων.
τούτῳ δ’ οὐτ’ ἄρ νῦν φρένες ἔμπεδοι οὐτ’ ἄρ’ 40
ὀπίσσω

ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι οἶω.
ἀλλ’ ἄγε νῦν εἰσελθε καὶ ἔξο τῷδ’ ἐπὶ δίφρῳ,
δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν

εἶνεκ’ ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ’ ἄτης,
αἶσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω 45
ἀνθρώποισι πελώμεθ’ αἰοίδιμοι ἔσσομένοισι.”

Τὴν δ’ ἡμείβετ’ ἔπειτα μέγας κορυθαίολος Ἐκτωρ·
“μή με κάθιζ’, Ἑλένη, φιλέουσά περ· οὐδέ με
πείσεις·

ἦδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ’ ἐπαμύνω
Τρώεσσ’, οἳ μέγ’ ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν. 50
ἀλλὰ σύ γ’ ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτὸς,
ὥς κεν ἔμ’ ἐντοσθεν πόλιος καταμάρψῃ ἑόντα.
καὶ γὰρ ἐγὼν οἰκόνδ’^{10b} ἐσελεύσομαι, ὄφρα ἴδωμαι
οἰκῆας^{12a} ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
οὐ γὰρ τ’ οἶδ’ ἢ ἔτι σφιν ὑπότηροπος ἵξομαι
αὐτίς, 55

ἢ ἦδη μ’ ὑπὸ χερσὶ θεοὶ δαμόωσιν^{18b} Ἀχαιῶν.”

(B. vi. 313-368.)

As Hector reaches the Scaean gates of Troy, his wife Andromachê meets him, with his only child Astyanax. There, after tender words of farewell from husband and wife, Hector kisses his child, and with a prayer for his future fame, gives him back into Andromachê's arms, and quits his home, never to enter it alive again.

§ 9.

Εὖτε πύλας ἔκανε διερχόμενος μέγα ἄστν
Σχαιῶς, τῇ ἄρ’ ἔμελλε διεξιμέναι^{15a} πεδίοις,
ἐνθ’ ἄλοχος πολύδορος ἐναντίῃ ἦλθε θέουσα
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος,

Ἡετίων ὃς ἔναιεν ὑπὸ Πλάκῃ ὕλησση, 5
 Θήβῃ Ὑποπλακίῃ, Κιλίκεσσ' ἀνδρῶσιν ἀνάσσων·
 τοῦ περ δὴ θυγύτηρ ἔχεθ' Ἑκτορι χαλκοκορυστῇ.
 ἢ οἱ ἔπειτ' ἦντησ', αἶμα δ' ἀμφίπολος κίεν αὐτῇ
 παῖδ' ἐπὶ κόλπῃ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,
 Ἑκτορίδην ἀγαπητὸν, ἀλίγκιον ἀστέρι καλῷ, 10
 τὸν ῥ' Ἑκτωρ καλέεσκε¹⁵ Σκαμάνδριον, αὐτὰρ οἱ
 ἄλλοι

Ἀστυνάκτ'· οἷος γὰρ ἐρύετο Ἴλιον Ἑκτωρ.
 ἦτοι ὁ μὲν μείδῃσεν ἰδὼν ἐς παῖδα σιωπῇ·
 Ἀνδρομάχῃ δέ οἱ ἄγχι παρίστατο δάκρυ χέουσα,
 ἐν τ' ἄρα οἱ φῦ' χειρὶ, ἔπος τ' ἔφατ', ἐκ τ' ὀνό-
 μαζε. 15

“δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
 παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον¹⁶, ἢ τάχα χήρῃ
 σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν¹⁷ Ἀχαιοὶ
 πάντες ἐφορμηθέντες· ἐμοὶ δέ κε κέρδιον εἶη
 σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι¹⁸. οὐ γὰρ ἔτ'
 ἄλλη 20

ἔσται θαλπωρῇ, ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς,
 ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.
 ἦτοι γὰρ πατέρ' ἀμὸν¹⁹ ἀπέκτανε δῖος Ἀχιλλεύς,
 ἐκ δὲ πόλιν πέρσεν Κιλικίων εὐναιετόωσαν,
 Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα, 25
 οὐδέ μιν ἐξενάρηξε, σεβάσασατο²⁰ γὰρ τό γε θυμῷ·
 ἀλλ' ἄρα μιν κατέκχε συν' ἔντεσι δαιδαλέοισιν
 ἡδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν

νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.
 οἱ δέ μοι ἑπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν, 30
 οἱ μὲν πάντες ἰφ' κίον ἤματι Ἀἴδος εἴσω·
 πάντας γὰρ κατέπεφνε²¹ ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἔκ' εἰλιπόδεσσι καὶ ἀργεννῆς²² οἴεσσι.
 μητέρα δ', ἢ βασιλεὺς ὑπὸ Πλάκῃ ὕλησση,
 τὴν ἐπεὶ ἄρ' δαῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν, 35
 ἀψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι²³ ἄποινα,
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 Ἑκτορ, ἀτὰρ σύ μοι ἔσσι²⁴ πατὴρ καὶ πότνια μήτηρ
 ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ, 40
 μὴ παῖδ' ὀρφανικὸν θήῃς²⁵ χήρῃν τε γυναῖκα.
 λαὸν δὲ στῆσον παρ' ἐρινεὸν, ἐνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπιδρομον ἔπλετο²⁶ τείχος.
 τρις γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι
 ἀμφ' Αἴαντε δύναι καὶ ἀγακλυτὸν Ἴδομενῆα 45
 ἡδ' ἀμφ' Ἀτρεΐδης καὶ Τυδέος ἄλκιμον υἱόν·
 ἢ ποῦ τίς σφιν ἐνίσκε θεοκροπῖον εὐ εἰδώς,
 ἢ νῦν καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.”

Τὴν δ' αὖτε προσέειπε²⁷ μέγας κορυθαίολος
 Ἑκτωρ· *Review*
 “ἢ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ'
 αἰνῶς 50

αἰδέομαι Τρῶας καὶ Τρῳάδας ἐλκεσιπέπλους,
 αἱ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο.
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς

αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,
 ἄρνύμενος πατρός τε μέγα κλέος ἢ δ' ἐμὸν αὐτοῦ. 55
 εὖ γὰρ ἐγὼ τὸδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρὴ
 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ^{7a} Πριάμοιο.
 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω^{8b},
 οὐτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος 60
 οὔτε κασιγνήτων, οἳ κεν πολέες^{11a} τε καὶ ἐσθλοὶ
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας.
 καὶ κεν ἐν Ἀργεὶ εἴουσα^{31a} πρὸς ἄλλης ἰσθὺν
 ὑφαίνοις, 65
 καὶ κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη^{2b}, κρατερὴ δ' ἐπικείμετ'⁴ ἀνάγκη
 καὶ ποτέ τις εἴπῃσιν^{18a} ἰδὼν κατὰ δάκρυ χέουσαν,
 "Ἐκτορος ἦδε γυνή, ὅς ἀριστεύεσκε^{18c} μάχεσθαι
 Τρώων ἱπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο." 70
 ὥς ποτέ τις ἐρέει^{17b}, σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτει τοιοῦδ' ἀνδρὸς, ἀμύνειν δούλιον ἡμαρ.
 ἀλλὰ με τεθνηῶτα^{19a} χυτὴ κατὰ γαῖα καλύπτει
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέ-
 σθαι.

"Ὡς εἰπὼν οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ. 75
 ἀψ' δ' ὁ πάϊς^{2b} πρὸς κόλπον εὐζώνοιο τιθήνης
 ἐκλίνθη ἰάχων, πατρός φίλου ὄψιν ἀτυχθεῖς,
 ταρβήσας χαλκὸν τε ἰδεὶ λόφον ἱππιοχαίτην,

δεινὸν ἀπ' ἀκροτάτης κόρυθος νέοντα νοήσας.
 ἐκ δ' ἐγέλασσε πατὴρ τε φίλος καὶ πότνια μή-
 τηρ. 80
 ἀντίκ' ἀπὸ κρατὸς^{9c} κόρυθ' εἴλετο φαίδιμος Ἔκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
 αὐτὰρ ὁ γ' ὃν φίλον υἱὸν ἐπέεικέυσε πῆλῃ τε χερσὶν,
 εἶπεν ἐπευξάμενος Δίι τ' ἄλλοισιν τε θεοῖσι·
 "Ζεῦ ἄλλοι τε θεοὶ, δότε δὴ καὶ τόνδε γενέσθαι 85
 παῖδ' ἐμὸν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ὣδε βίην τ' ἀγαθὸν, καὶ Ἰλίου Ἰφι ἀνάσσειν.
 καὶ ποτέ τις εἴπῃσι^{18a}, 'πατρός γ' ὅδε πολλὸν
 ἀμείνων,'

ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα
 κτεῖνας δῆϊον ἄνδρα, χαρεῖν δὲ φρένα μήτηρ." 90
 "Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκε
 παῖδ' ἐόν· ἡ δ' ἄρα μιν κηῶδεϊ δέξατο κόλπῳ
 δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας,
 χειρὶ τέ μιν κατέρεξε, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζε.
 "δαιμονίη, μή μοι τι λῆν ἀκαχίξειο θυμῷ· 95
 αὐ γάρ τίς μ' ὑπὲρ αἶσαν ἀνὴρ Ἀΐδι προῖάψει·
 μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
 ἀλλ' εἰς οἶκον ἰούσα τὰ σὰ αὐτῆς ἔργα κόμιζε,
 ἰσθὺν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε 100
 ἔργον ἐποίχεσθαι. πόλεμος δ' ἄνδρεσσι μελήσει
 πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλίφ' ἐγγεγάασιν^{19a}."
 "Ὡς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἔκτωρ

30
ΠΟΜΠΗΚΙΣ ΔΙΔΑΚΤΟΙΣ.
ἵππου· ἄλοχος δὲ φίλῃ οἰκόνδε βεβήκει
ἐντροπαλιζομένη, θαλερὸν κατὰ δάκρυ χέουσα. 105

(B. vi. 392-496.)

Hector now challenges the Greeks to send a man to fight with him; but at first no one is found willing to go. At last nine of the Greek chieftains offer themselves, and, when the lots are cast, Ajax, son of Telamon, is taken. Night puts an end to the combat of the two heroes, and they part with chivalrous courtesy. A truce is made between the two armies for the burning and burial of their dead. The Greeks spend the hours of early morning in throwing round their ships a rampart and a ditch, which moves Poseidōn to jealousy when he sees the greatness of the work.

§ 10.

Ἡέλιος¹⁰ μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας,
ἐξ ἀκαλαρρείταιο¹¹ βαθυρρόου Ὠκεανοῖο
οὐρανὸν εἰσανιών· οἱ δ' ἦντεον ἀλλήλοισιν.
ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον·
ἀλλ' ὕδατι νίζοντες ἄπο βρότον αἱματόεστα,
δάκρυα θερμὰ χέοντες, ἀμαξάων¹² ἐπάειραν.
οὐδ' εἶα κλαίειν Πρίαμος μέγας· οἱ δὲ σιωπῇ
νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
ἐν δὲ πυρὶ πρήσαντες ἔβαν προτὶ Ἴλιον ἱρήν.
ὥς δ' αὐτῶς ἐτέρωθεν εὐκνήμιδες Ἀχαιοὶ
νεκροὺς πυρκαϊῆς ἐπενήνεον ἀχνύμενοι κῆρ,
ἐν δὲ πυρὶ πρήσαντες ἔβαν κοίλας ἐπὶ νῆας.

Ἡμους δ' οὐτ' ἄρ πω ἤως, ἔτι δ' ἀμφιλήκη νύξ,

31
τῆμος ἄρ' ἀμφὶ πυρὴν κριτὸς ἔγρετο¹³ λαὸς
Ἀχαιῶν,

τύμβον δ' ἀμφ' αὐτὴν ἔνα ποίεον ἐξαγαγόντες 15
ἄκριτον ἐκ πεδίου, ποτὶ δ' αὐτὸν τεῖχος ἔδειμαν
πύργους θ' ὑψηλοὺς, εἰλαρ νηῶν¹⁴ τε καὶ αὐτῶν.
ἐν δ' αὐτοῖσι πύλας ἐνεποίεον εὖ ἀραρυίας,
ὄφρα δι' αὐτῶν ἱππηλασίῃ ὁδὸς εἴη.

ἔκτοσθεν δὲ βαθεῖαν ἐπ' αὐτῷ τάφρον ὄρυξαν, 20
εὐρείαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

Ὡς οἱ μὲν πονέοντο καρηκομόωντες Ἀχαιοί·

οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἀστεροπητῇ
θηεῖντο¹⁵ μέγα ἔργον Ἀχαιῶν χαλκοχιτώνων.

τοῖσι δὲ μύθων ἤρχε Ποσειδάων ἐνοσίχθων 25

“Ζεῦ πάτερ, ἡ ῥά τις ἔστι βροτῶν ἐπ' ἀπείρονα
γαίαν

ὅς τις ἔτ' ἀθανάτοισι νόον καὶ μῆτιν ἐνίψει;
οὐχ ὁράας¹⁶ ὅτι δὴ αὐτε¹⁷ καρηκομόωντες Ἀχαιοὶ
τεῖχος ἐτειχίσσαντο¹⁸ νηῶν¹⁹ ὑπὲρ, ἀμφὶ δὲ τάφρον
ἤλασαν, οὐδὲ θεοῖσι δόσαν κλειτὰς ἐκατόμβας;
τοῦ δ' ἡ τοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἡώς·
τοῦ δ' ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων
ἦρψ Λαομέδοντι πολίσσαμεν ἀθλήσαντες.”

Τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·

“ὦ πόποι, ἔγνων σίγαι' εὐρυσθενές, οἷον ἔειπες²⁰. 35

ἄλλος κέν τις τοῦτο θεῶν δέισις νόημα,
ὅς σέο πολλὸν ἀφαιρότερος χεῖράς τε μένος τε·
σὸν δ' ἡ τοι κλέος ἔσται ὅσον τ' ἐπικίδναται ἡώς.

ἄγρει μὰν, ὅτ' ἂν αὐτε κερηκομόωντες Ἀχαιοὶ
οἷχωνται σὺν νηυσὶ φίλῃν ἐς πατρίδα γαίαν, 40
τείχος ἀναρρήξας τὸ μὲν εἰς ἅλα πᾶν καταχεύει,^{17a}
αὐτὶς δ' ἡϊόνα μεγάλην ψαμάθοισι καλύψαι,
ὥς κέν τοι μέγα τείχος ἀμαλδύνηται Ἀχαιῶν."

(B. vii. 421-463.)

Now Zeus bids the Gods to take no further part in the fray, while he terrifies the Greeks with volleys of thunderbolts, till even Diomedes, on whose chariot Nestor is mounted, dares not go against Hector in open defiance of the wrath of Heaven. So Hector advances in triumph, and the Greeks retire behind the shelter of their rampart. The Trojans bivouac upon the field, keeping watch upon the camp of the Greeks lest they steal away under cover of the dark.

§ 11.

Οἱ δὲ μέγα φρονέοντες ἀνὰ πτολέμοιο γεφύρας
εἶατο^{18a} παννύχιοι, πυρὰ δὲ σφισι καίετο πολλά.
ὥς δ' ὅτ' ἐν οὐρανῷ ἄστρο φαεινὴν ἀμφὶ σελήνην
φαίνεται ἄριπρεπεία, ὅτε τ' ἔπλετο^{18a} νήνεμος αἰθὴρ,
ἕκ τ' ἔφανε^{20a} πᾶσαι σκοπιαί καὶ πρόωνες ἄκροι 5
καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθὴρ,
πάντα δὲ τ' εἶδεται ἄστρο, γέγηθε δὲ τε φρένα
ποιμήν·

τόσσα μεσηγὺν νεῶν ἡδὲ Ξάνθοιο ῥοάων
Τρώων καϊόντων πυρὰ φαίνεται Ἰλιόθι^{10b} πρό.
χίλι' ἄρ' ἐν πεδίῳ πυρὰ καίετο, πὰρ δὲ ἐκάστω 10
εἶατο πεντήκοντα σέλαι πυρὸς αἰθομένοιο.

ἵπποι δὲ κρὶ λευκὸν ἐρεπτόμενοι καὶ δλύρας,
ἵσταότες παρ' ὅχεσφιν, εὐθρονον ἡῶ μίμνον.

(B. viii. 553-565.)

It seemed as if the Greeks must really now return home discomfited. They cannot stand before Hector. There is yet one hope: if Agamemnon will send an embassy of reconciliation to Achilles! So Odysseus, accompanied by Ajax and Phoenix, the foster-father of Achilles, proceeds to the hut where the hero lay, and puts before him Agamemnon's offer. Briseïs shall be honourably restored to him, and Agamemnon will give him one of his own daughters to wife, with a princely dowry, and an inheritance of seven Argive cities and many treasures for his house. But Achilles turns a deaf ear, and answers bitterly:—

§ 12.

“Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
χρὴ μὲν δὴ τὸν μῦθον ἀπηλεγάς ἀποειπεῖν,
ἢ περ δὴ φρονέω τε καὶ ὥς τετελεσμένον ἔσται,
ὥς μή μοι τρῦζῃτε παρήμενοι ἄλλοθεν ἄλλος.
ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀΐδαο πύλησιν^{1c}, 5
ὅς χ' ἕτερον μὲν κεύθη ἐνὶ φρεσὶν, ἄλλο δὲ εἶπη.
αὐτὰρ ἐγὼν ἐρέω^{17b} ὥς μοι δοκεῖ εἶναι ἄριστα.
οὐτ' ἐμέ γ' Ἀτρεΐδην Ἀγαμέμνονα πεισέμεν^{18c} οἶω
οὐτ' ἄλλους Δαναούς, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
μάρνασθαι δηϊοσιν ἐπ' ἀνδράσι νωλεμές αἰεὶ. 10
ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι·
ἐν δὲ ἰῇ τιμῇ ἡμὲν κακὸς ἡδὲ καὶ ἐσθλός·
κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε πολλὰ ἐοργῶς.

οὐδέ τί μοι περίκειται, ἐπεὶ πάθον ἄλγεα θυμῷ,
 αἶεν ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζεις. 15
 ὥς δ' ὄρνις ἀπτῆσι νεοσσοῖσι προφέρῃσι^{15a}
 μᾶστακ', ἐπεὶ κε λάβῃσι, κακῶς δ' ἄρα οἱ πέλει
 αὐτῇ,

ὥς καὶ ἐγὼ πολλὰς μὲν αὐτνους νύκτας ἱαυον,
 ἤματα δ' αἱματόεστα διέπρησσον πολεμίζων,
 ἰνδράσι μαρνάμενος δάρων ἔνεκα σφετεράων. 20
 δώδεκα δὲ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων,
 πεζὸς δ' ἔνδεκά φημι κατὰ Τροίην ἐρίβωλον·
 τῶν¹² ἐκ πασέων^{1a} κειμήλια πολλὰ καὶ ἐσθλὰ
 ἐξελόμην, καὶ πάντα φέρων Ἀγαμέμνονι δόσκον^{18t}
 Ἀτρεΐδῃ· ὁ δ' ὀπισθε μένων παρὰ νηυσὶ θοῇσι 25
 δεξάμενος διὰ παῦρα δασάσκετο^{18t}, πολλὰ δ' ἔχ-
 εσκεν.

ἄλλα δ' ἀριστήεσσι δίδου γέρα καὶ βασιλεῦσι·
 τοῖσι μὲν ἔμπεδα κεῖται, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν
 εἴλετ', ἔχει δ' ἄλοχον θυμαρέα· τῇ παριαύων
 τερπέσθω. τί δὲ δεῖ πολεμίζεσθαι^{18a} Τρώεσσιν 30
 Ἀργείους; τί δὲ λαὸν ἀνήγαγεν ἐνθάδ' ἀγέρας
 Ἀτρεΐδης; ἢ οὐχ' Ἑλένης ἔνεκ' ἠὲκόμοιο^{1b};
 ἢ μούνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων
 Ἀτρεΐδαι; ἐπεὶ ὅς τις ἀνὴρ ἀγαθὸς καὶ ἐχέφρων,
 τὴν αὐτοῦ φιλεῖ καὶ κήδεται, ὥς καὶ ἐγὼ τὴν 35
 ἐκ θυμοῦ φίλεον δουρικτητὴν περ' εἴδωσαν.
 νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησε,
 μή μεν πειράτω εὖ εἰδότες· οὐδέ με πείσει.

ἄλλ' Ὀδυσσεῦ σὺν σοί τε καὶ ἄλλοισιν βασιλεῦσι
 φραζέσθω νήεσσιν ἀλεξέμεναι δῆιον πῦρ. 40
 ἢ μὲν δὴ μάλα πολλὰ πονήσατο νόσφιν ἐμεῖο,
 καὶ δὴ τείχος ἔδειμε, καὶ ἤλασε τάφρον ἐπ' αὐτῷ
 πύριαν μεγάλην, ἐν δὲ σκόλοπας κατέπηξεν·
 ἀλλ' οὐδ' ὥς δύναται σθένος Ἑκτορος ἀνδροφόνοιο
 ἴσχειν. ὅφρα δ' ἐγὼ μετ' Ἀχαιοῖσιν πολέμιζον, 45
 οὐκ ἐθέλεσκε μάχην ἀπὸ τείχεος ὀρνύμεν^{18a} Ἑκτωρ,
 ἀλλ' ὅσον ἐς Σκαιάς τε πύλας καὶ φηγὸν ἴκανεν·
 ἐνθα ποτ' οἶον ἔμιμνε, μόγις δέ μεν ἔκφυγεν ὁρμῇ.
 νῦν δ', ἐπεὶ οὐκ ἐθέλω πολεμίζεσθαι Ἑκτορι δίφ,
 αἶριον ἰρὰ Διὶ ρέξας καὶ πᾶσι θεοῖσι, 50
 νήσας ἐν νῆας, ἐπὴν ἄλαδε προερεύσσω,
 ὄψαι, ἢν ἐθέλῃσθα^{18a} καὶ αἱ κέν τοι τὰ μεμῆλη,
 ἦρι μάλ' Ἑλλήσποντον ἐπ' ἰχθυόεντα πλεούσας
 νῆας ἐμας, ἐν δ' ἄνδρας ἐρεσσέμεναι μεμαῶτας·
 αἱ δέ κεν ἐνπλοίην δώη^{21a} κλυτὸς Ἐννοσίγαιος, 55
 ἤματί κε τριτάτῃ Φθίην ἐρίβωλον ἰκοίμην.
 ἔστι δέ μοι μάλα πολλὰ, τὰ κάλλιπον ἐνθάδε ἔρρων·
 ἄλλον δ' ἐνθένδε χρυσὸν καὶ χαλκὸν ἐρυθρόν
 ἠδὲ γυναῖκας εὐζώνους πολίων τε σίδηρον
 ἄξομαι, ἄσσ' ἔλαχόν γε· γέρας δέ μοι, ὅς περ
 ἔδωκεν, 60
 αἷτις ἐφυβρίζων ἔλετο κρείων Ἀγαμέμνων
 Ἀτρεΐδης· τῷ πάντ' ἀγορεύεμεν^{18a}, ὥς ἐπιτέλλω,
 ἀμφαδόν, ὅφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί,
 εἰ τινὶ που Δαναῶν ἔτι ἔλπεται ἐξαπατήσσειν

αἶεν ἀναιδείην ἐπιειμένους. οὐδ' ἂν ἐμοί γε 65
 τετλαίῃ κύνεός περ ἐὼν εἰς ὧπα ιδέσθαι.
 οὐδέ τί οἱ βουλὰς συμφράσσομαι^{17a}, οὐδὲ μὲν ἔργον.
 καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην
 οἰκαδ' ἀποπλείειν^{1b}, ἐπεὶ οὐκέτι δῆτε τέκμων
 Ἰλίου αἰπεινῆς· μάλα γάρ ἐθεν^{18a} εὐρύοπα^{7o} Ζεὺς 70
 χεῖρα ἐήν^{18a} ὑπερέσχε, τεθαρσῆκασι δὲ λαοί.
 ἀλλ' ὑμεῖς μὲν ἰόντες ἀριστήεσσιν Ἀχαιῶν
 ἀγγελίην ἀπόφασθε—τὸ γὰρ γέρας ἐστὶ γερών-

των—

ᾧφρ' ἄλλην φράζονται ἐνὶ φρεσὶ μῆτιν ὑμείνω,
 ἣ κέ σφιν νῆάς τε σόφ καὶ λαὸν Ἀχαιῶν 75
 νηυσὶν ἔπι γλαφυρῆς, ἐπεὶ οὐ σφισιν ἦδε γ' ἐτοίμη,
 ἣν νῦν ἐφράσαντο, ἐμεῦ ἀπομνησίαντος."

(B. ix. 309-373; 417-426.)

Thus all hope of help from Achilles falls through.

During the night Diomedes and Odysseus are sent to spy out the Trojan lines, and there they fall in with a Trojan, Dolon, who was coming to reconnoitre the Greek camp. They rush upon him and force from him all they want to know about the Trojans.

§ 13.

Τὼ μὲν ἐπεδραμέτην, ὁ δ' ἄρ' ἔστη δούπον ἀκούσας·
 ἔλπετο γὰρ κατὰ θυμὸν ἀποστρέψοντας ἐταίρους
 ἐκ Τρώων ἰέναι, πάλιν Ἑκτορος ὀτρύναντος.
 ἀλλ' ὅτε δὴ ῥ' ἄπεσαν δουρηνεκές ἢ καὶ ἔλασσαν,
 γυνὴ ῥ' ἄνδρας δῆϊους, λαιψήρὰ δὲ γούνατ'^{9a} ἐνώμα 5

φανγόμεναι· τοὶ δ' αἶψα διώκειν ὀρμήθησαν.
 ὡς δ' ὅτε καρχαρόδοντε δῶα κύνη, εἰδότε θήρης,
 ἢ κεμὰδ' ἢ λαγῶν ἐπείγεται ἐμμενὲς αἰεὶ
 χῶρον ἂν ὑλῆενθ', ὁ δὲ τε προθέησι^{18a} μεμηκῶς,
 ὡς τὸν Τυδείδης ἦδ' ὁ πτολίπορθος Ὀδυσσεύς 10
 λαοῦ ἀποτμήξαντε διώκετον^{18b} ἐμμενὲς αἰεὶ.
 ἀλλ' ὅτε δὴ τάχ' ἐμελλε μιγήσεσθαι φυλάκεσσι
 φεύγων ἐς νῆας, τότε δὴ μένος ἔμβαλ' Ἀθήνη
 Τυδείδῃ, ἵνα μὴ τις Ἀχαιῶν χαλκοχιτώνων
 φθαίῃ ἐπενξάμενος βαλέειν, ὁ δὲ δεύτερος ἔλθοι. 15
 δουρὶ^{9a} δ' ἐπαΐσσω προσέφη κρατερὸς Διομήδης·
 "ἢ ἐμὲν, ἢ ἐ σε δουρὶ κινήσομαι, οὐδέ σέ φημι
 δαρὸν ἐμῆς ἀπὸ χειρὸς ἀλύξειν αἰπὺν ὄλεθρον."
 Ἡ ῥα, καὶ ἔγχος ἀφῆκεν, ἐκὼν δ' ἡμάρτανε φωτός.
 δεξιτερὸν δ' ὑπὲρ ὦμον εὐξου δουρὸς ἀκῶκῃ 20
 ἐν γαίῃ ἐπάγῃ· ὁ δ' ἄρ' ἔστη τάρβησέν τε
 βαμβαίνων—ἄραβος δὲ διὰ στόμα γίγνεται ὁδόν-
 των—

χλωρὸς ὑπαὶ δαίους^{1b}, τῷ δ' ἀσθμαίνοντε κινήτην,
 χειρῶν δ' ἀψάσθην· ὁ δὲ δακρύσας ἔπος ἤδα·
 "ζῶγρεῖτ', αὐτὰρ ἐγὼν ἐμὲ λύσομαι· ἔστι γὰρ
 ἔνδον 25

χαλκὸς τε χρυσὸς τε πολύκιμητός τε σίδηρος,
 τῶν κ' ὕμνιν^{18b} χαρίσαιτο πατὴρ ἀπείρεσι' ἄποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ'^{14b} ἐπὶ νηυσὶν Ἀχαιῶν."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

“ θάρσει, μηδὲ τί τοι θάνατος καταθύμιος ἔστω. 30
 ἀλλ’ ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 πῇ δ’ οὕτως ἐπὶ νῆας ὑπὸ στρατοῦ ἔρχεται οἶος
 νύκτα δι’ ὀρφναίην, ὅτε θ’ εὐδοῦσι βρότοί ἄλλοι;
 ἦ σ’ Ἔκτωρ προέηκε διασκοπιῖσθαι ἕκαστα
 νῆας ἔπι γλαφυράς; ἦ σ’ αὐτὸν θυμὸς ἀνῆκε;” 35

Τὸν δ’ ἡμείβετ’ ἔπειτα Δόλων· ὑπὸ δ’ ἔτρεμε
 γυῖα·

“ πολλῇσιν¹¹⁰ μ’ ἄτησι παρέκ νόον ἤγαγεν Ἔκτωρ,
 ὅς μοι Πηλεΐωνος ἀγανοῦ μώνυχας ἵππους
 δωσέμεναι κατένευσε καὶ ἄρματα ποικίλα χαλκῷ,
 ἠνώγει δέ μ’ ἰόντα θοὴν διὰ νύκτα μέλαιναν 40
 ἀνδρῶν δυσμενέων σχεδὸν ἐλθέμεν, ἕκ τε πυθέσθαι
 ἢ φυλάσσονται νῆες θοαὶ ὥς τὸ πάρος περ,
 ἦ ἤδη χεῖρεσσιν ὑφ’ ἡμετέρησι δαμέντες
 φύξιν βουλευούσι μετὰ σφίσιν, οὐδ’ ἐθέλουσι
 νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῶ.” 45

(B. x. 354-399.)

When Dolon's secret has been dragged from him, Odysseus contemptuously slays him; after which Odysseus and Diomedes steal into the camp of the Thracian prince Rhesus, and bring back in triumph his snow-white steeds.

In the fight next day, Agamemnon is struck by the son of Antenor, and Paris succeeds in wounding with his arrows both Diomedes and Machaon, the skillful leech. The day goes ill with the Greeks, and Achilles watching from his tent sees that the moment of his own triumph is fast approaching.

Meanwhile the Greeks are cooped up within their ram-

part, while Hector assails it furiously from without, and urges his troops to take it by storm:—

§ 14.

* * Ἀργεῖοι δὲ Διὸς μάστιγι δαμέντες
 ἤμισιν ἔπι γλαφυρῇσιν ἐλμένοι ἰσχανόωντο¹⁰⁰,
 Ἔκτορα δειδιότες, κρατερὸν μῆστωρα φόβοιο·
 αὐτὰρ ὁ γ’, ὡς τὸ πρόσθεν, ἐμάρνατο ἴσος ἀέλλῃ.
 ὡς δ’ ὅτ’ ἂν ἔν τε κύνεσσι καὶ ἀνδράσι θηρευτῆσι 5
 εἰς πῖρος ἢ λέων στρέφεται σθένει βλεμεαίνων·
 αἱ δέ τε πυργηδὸν σφέας¹⁰⁰ αὐτοὺς ἀρτύναντες
 ἀντίον ἵστανται, καὶ ἀκοντίζουσι θαμναῖς
 αἰχμὰς ἐκ χειρῶν· τοῦ δ’ οὐ ποτε κυδάλιμον κῆρ
 ταρβεῖ οὐδὲ φοβεῖται, ἀγνηορίῃ δέ μιν ἔκτα¹⁰⁰. 10
 ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων·
 ἔπτη τ’ ἰθύση, τῇ τ’ εἰκουςι στίχας ἀνδρῶν·
 ὡς Ἔκτωρ ἂν ὁμιλον ἰὼν ἐλλίσσεθ’¹⁰⁰ ἐταίρους,
 τάφρον ἐποτρύνων διαβαινέμεν. οὐδέ οἱ ἵπποι
 τῶλμων ὠκύποδες, μάλα δὲ χρεμέτιζον ἐπ’ ἄκρῳ 15
 χεῖλει ἐφεσταότες· ἀπὸ γὰρ δειδίσσето τάφρος
 εἰρεῖ, οὐτ’ ἄρ’ ὑπερθορέειν σχεδὸν οὔτε περῆσαι
 ῥηϊδίῃ· κρημνοὶ γὰρ ἐπηρεφέες περὶ πᾶσαν
 ἵστασαν ἀμφοτέρωθεν, ὑπερθεν δὲ σκολόπεσσιν
 ἐξέσιν ἡρήρει, τοὺς ἵστασαν υἱὲς Ἀχαιῶν 20
 πυκνοὺς καὶ μεγάλους, δῆτιον ἀνδρῶν ἀλεωρήν.
 ἐνθ’ οὐ κεν ῥέα ἵππος εὐτροχὸν ἄρμα τιταίνων
 ἐσβαίῃ, πεζοὶ δὲ μενοίνεον εἰ τελέουσι.

(B. xii. 37-59.)

For a time the wall is defended against their assault, till Hector breaks in the gates with a huge stone.

§ 15.

Ὡς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε,
πρὶν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἑκτορι δῶκε
Πριαμίδῃ, ὅς πρῶτος ἐσήλατο τείχος Ἀχαιῶν.
ἤυσεν δὲ διαπρύσιον Τρῶεσσι γεγωνώς·

“ ὄρνυσθ', ἱππῶδαμοι Τρῶες, ῥήγνυσθε δὲ τείχος
Ἀργείων, καὶ νηυσὶν ἐνίετε θεσπιδαῖς πῦρ.”

Ὡς φάτ' ἐποτρύνων, οἱ δ' οὔασι πάντες ἄκουον,
ἴθυσαν δ' ἐπὶ τείχος ἀολλέες. οἱ μὲν ἔπειτα
κροσσάων ἐπέβαινον ἀκαχμένα δούρατ' ἔχοντες,
Ἑκτωρ δ' ἀρπάξας λᾶαν φέρειν, ὅς ῥα πυλάων
ἐσθήκει πρόσθε, πρυμνὸς παχὺς, αὐτὰρ ὑπερθεν
ὀξὺς ἔην· τὸν δ' οὐ κε δύ' ἀνέρε δῆμον ἀρίστω
ῥηϊδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν,
οἶοι νῦν βροτοὶ εἰς· ὁ δὲ μιν ῥέα πάλλε καὶ οἶος.
ὥς δ' ὅτε ποιμὴν ῥεῖα φέρει πόκον ἄρσενος οἶος
χειρὶ λαβὼν ἐτέρῃ, ὀλίγον δὲ μιν ἄχθος ἐπείγει,
ὥς Ἑκτωρ ἰθὺς σανίδων φέρε λᾶαν αἰέρας,
αἷ ῥα πύλας εἵρυντο πύκα στιβαρῶς ἀραρυίας,
δικλίδας ὑψηλάς· δοιοὶ δ' ἐντοσθεν ὀχῆες
εἶχον ἐπημοιβοὶ, μία δὲ κληὶς ἐπαρήρει.

στῇ δὲ μάλ' ἐγγὺς ἔων, καὶ ἐρεισάμενος βάλε
μέσσης^{2b},

εὖ διαβάς, ἵνα μὴ οἱ ἀφαυρότερον βέλος εἴη,
ῥῆξε δ' ἀπ' ἀμφοτέρους θαιρούς· πέσε δὲ λίθος εἴσω

βριθοσύνη, μέγα δ' ἀμφὶ πύλαι μύκον^{1a}, οὐδ' ἄρ'
ὀχῆες

ἐσχεθέτην, σανίδες δὲ διέτμαγεν^{20a} ἄλλυδις ἄλλη 25
λᾶος ὑπὸ ῥίπῃς. ὁ δ' ἄρ' ἔσθορε φαίδιμος Ἑκτωρ
κτὶ θοῇ ἀτάλαντος ὑπώπια· λάμπε δὲ χαλκῷ
σμερδαλέῳ, τὸν ἔστο περί χροῖ, δοιὰ δὲ χερσὶ
δούρ' ἔχεν. οὐ κέν τις μιν ἐρύκακεν^{14b} ἀντιβολήσας
ῥόσφι θεῶν, ὅτ' ἐσᾶλτο^{18a} πύλας· πυρὶ δ' ὅσσε
δεδήει.

ἐκλετο^{18a} δὲ Τρῶεσσιν ἐλιζόμενος καθ' ὄμιλον
τείχος ὑπερβαίνειν· τοὶ δ' ὀτρύνοντι πίθοντο.
πῶτα δ' οἱ μὲν τείχος ὑπέρβασαν, οἱ δὲ κατ' αὐτὰς
τοιητὰς ἐσέχυντο^{18a} πύλας. Δαναοὶ δ' ἐφόβηθεν
ῥῆς ἀνὰ γλαφυράς, ὄμαδος δ' ἀλίστος ἐτύχθη. 35

(B. xii. 436-471.)

Then the battle rages within the rampart with varying success, Zeus befriending the Trojans and Poseidōn giving secret aid to the Greeks. Meanwhile, Hera bribes the God of Sleep to seal the eyes of Zeus, that Poseidōn may be free to assist the Greeks still further. Hector, after hurling his spear at Ajax, is himself struck down by a stone and carried swooning from the ranks.

§ 16.

Ἀϊαντος δὲ πρῶτος ἀκόντισε φαίδιμος Ἑκτωρ
ἔγχει, ἐπεὶ τέτραπτο πρὸς ἰθύ οἱ, οὐδ' ἀφάμαρτε,
ἤ ῥα δύνω τελαμῶνε περί στήθεσσι τετάσθην,
ἢ τοι ὁ μὲν σάκεος, ὁ δὲ φασγάνον ἀργυροῆλον·

τὼ οἱ ῥυσάσθην τέρενα χροά. χώσατο δ' Ἑκτωρ 5
 ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρὸς,
 ἀψ' δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλκείων.
 τὸν μὲν ἔπειτ' ἀπionτα μέγας Τελαμώνιος Αἴας
 χερμαδίφ, τὰ ῥα πολλὰ, θοάων ἔχματα νηῶν,
 πᾶρ^δ ποσὶ μαρναμένων ἐκυλίνδετο· τῶν ἐν αἰέρας 10
 στῆθος βεβλήκει ὑπὲρ ἄντυγος, ἀγχόθι δειρῆς,
 στρόμβον δ' ὥς ἔσσευε βαλὼν, περὶ δ' ἔδραμι
 πάντη.

ὥς δ' ὅθ' ὑπὸ πληγῆς πατρὸς Διὸς ἐξερίπη δρῦς
 πρόρριζος, δεινὴ δὲ θεοῖου¹⁰ γίγνεται ὁδμή
 ἐξ αὐτῆς· τὸν δ' οὐ περ ἔχει θράσος ὅς κε 15
 ἴδῃται

ἐγγὺς εἶν, χαλεπὸς δὲ Διὸς μέγαλοιο κεραυνός·
 ὥς ἔπεσ' Ἑκτορος ὅκα χαμαὶ μένος ἐν κοινήσι.
 χειρὸς δ' ἐκβαλεν ἔγχος, ἐπ' αὐτῷ δ' ἀσπίς ἐάβη
 καὶ κόρυς, ἀμφὶ δὲ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 οἱ δὲ μέγα ἰάχοντες ἐπέδραμον νῆες Ἀχαιῶν, 20
 ἐλπόμενοι ἐρύεσθαι, ἀκόντιζον δὲ θαμειᾶς
 αἰχμᾶς. Ἄλλ' οὐ τις ἐδυνήσατο ποιμένα λαῶν
 οὐτάσαι οὐδὲ βαλεῖν· πρὶν γὰρ περίβησαν ἄριστοι,
 Πουλυδάμας τε καὶ Αἰνείας καὶ δῖος Ἀγῆνωρ
 Σαρπηδὼν τ' ἄρχος Λυκίων καὶ Γλαῦκος ἀμύμων. 25
 τῶν δ' ἄλλων οὐ τίς εὐ¹³⁰ ἀκήδεσεν, ἀλλὰ πάροιθεν
 ἀσπίδας εὐκίκλους σχέθον αὐτοῦ· τὸν δ' ἄρ' ἐταῖραι
 χερσὶν αἰείραντες φέρον ἐκ πόνου, ὅφρ' ἴκεθ' ἵππου
 ὠκέας, οἳ οἱ ὀπισθε μάχης ἠδὲ πτολέμοιο

ἴστασαν ἠνίοχόν τε καὶ ἄρματα ποικιλ' ἔχοντες· 30
 αἱ τὸν γε προτὶ ἄστν φέρον βαρέα στενάχοντα.

(B. xiv. 402-432.)

Then Zeus awakes and finds he has been tricked. He
 bids Poseidōn quit the field, and sends Phoebus down to
 encourage Hector and the Trojans. Phoebus leads them
 on across the ditch and the rampart, and the Greeks are
 driven back upon their ships.

§ 17.

. τόφρα δ' Ἀχαιοὶ
 τάφρῃ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ
 ἐνθα καὶ ἐνθα φέβοντο, δύνοντο δὲ τείχος ἀνάγκη.
 Ἑκτωρ δὲ Τρώεσσιν ἐκέκλετο¹⁸⁰ μακρὸν αὐσας·
 “νηυσὶν ἐπισσέυσσθαι, εἴαν δ' ἔναρα βροτόευντα. 5
 ὃν δ' ἂν ἐγὼν ἀπάνευθε νεῶν ἐτέρωθι νοήσω,
 αὐτοῦ οἱ θάνατον μητίσομαι, οὐδὲ νῦ τόν γε
 γνωτοὶ τε γνωταί τε πυρὸς λελάχωσι¹⁴⁰ θανόντα,
 ἀλλὰ κύνες ἐρύουσι¹⁷⁰ πρὸ ἄστεος ἡμετέρου.”

“Ὡς εἰπὼν μᾶστιγι κατωμαδὸν ἤλασεν ἵππους, 10
 κεκλόμενος Τρώεσσι κατὰ στίχας. οἱ δὲ σὺν αὐτῷ
 πάντες ὁμοκλήσαντες ἔχον ἐρυσάρματος ἵππους
 ἡχῇ θεσπεσίῃ. προπάροιθε δὲ Φοῖβος Ἀπόλλων
 ρεῖ ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων
 ἐς μέσσον κατέβαλλε, γεφύρωσεν δὲ κέλευθον 15
 μακρὴν ἠδ' εὐρείαν, ὅσον τ' ἐπὶ δουρὸς ἐρωῇ
 γίγνεται, ὅππότε ἄνῃρ σθένεος πειρώμενος ἦσιν²¹⁰!”

τῇ ῥ' οἱ γε προχέοντο φαλαγγηδόν, πρὸ δ' Ἀπόλ-
λων
αἰγίδ' ἔχων ἐρίτιμον. ἔρειπε δὲ τείχος Ἀχαιῶν
ρεῖα μάλ', ὥς ὅτε τις ψάμαθον παῖς ἄγχι θαλάσ-
σης, 20

ὃς τ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέησιν¹⁵,
ἀψ' αὐτὶς συνέχευε ποσὶν καὶ χερσὶν ἀθύρων.
ὥς ῥα σὺ, ἦε Φοῖβε, πολὺν κάματον καὶ οἷζυν
σύγχεας¹⁶ Ἀργείων, αὐτοῖσι δὲ φύζαν ἐνώσας¹⁷.

Ἔς οἱ μὲν παρὰ νηυσὶν ἐρητύοντο μένοντες, 25
ἀλλήλοισί τε κεκλόμενοι, καὶ πᾶσι θεοῖσι
χείρας ἀνίσχοντες μεγάλ' εὐχετόωντο¹⁸ ἕκαστος.
Νέστωρ αὖτε μάλιστα Γερήνιος, οὗρος Ἀχαιῶν,
εὐχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·
“Ζεῦ πάτερ, εἴ ποτέ τίς τοι ἐν Ἀργεῖ περ πολυ-
πύρῳ 30

ἢ βοδὸς ἢ οἶος κατὰ πῖονα μηρία καίων
εὐχετο νοστήσαι, σὺ δ' ὑπέσχεο καὶ κατένευσας,
τῶν μνήσαι, καὶ ἄμυνον Ὀλύμπιε νηλεές ἡμαρ,
μηδ' οὕτω Τρῶεσσιν ἔα δάμνασθαι Ἀχαιοὺς.”

Ἔς ἔφατ' εὐχόμενος, μέγα δ' ἔκτυπε¹⁹ μητίετα²⁰
Ζεὺς, 35
ἀράων²¹ αἴων Νηληϊάδαο γέροντος.

Τρῶες δ' ὥς ἐπέθοντο Διὸς κτύπον αἰγιόχοιο,
μᾶλλον ἐπ' Ἀργείοισι θόρον, μνήσαντο δὲ χάρμης.
οἱ δ', ὥς τε μέγα κύμα θαλάσσης εὐρυπόροιο
νῆος ὑπὲρ τοίχων καταβήσεται, ὅππότε' ἐπείγῃ 40

ἰς ἀνέμου· ἡ γάρ τε μάλιστά γε κύματ' ὀφέλλει·
ὥς Τρῶες μεγάλη ἰαχὴ κατὰ τείχος ἔβαινον,
ἔκτους δ' εἰσελάσαντες ἐπὶ πρύμνησι μάχοντο
ἔγχεσιν ἀμφιγύοις αὐτοσχεδόν, οἱ μὲν ἀφ' ἵππων,
αἱ δ' ἀπὸ νηῶν ὕψι μελαινάων ἐπιβάντες 45
μακροῖσι ξυστοῖσι, τὰ ῥά σφ' ἐπὶ νηυσὶν ἔκειτο
ναύμαχα κολλήεντα, κατὰ στόμα εἰμένα χαλκῷ.

(B. xv. 343-389.)

And now Hector presses on and grasps by the stern the
ship of Protesilaus, calling for fire to burn the fleet, while
Ajax has to bear the whole brunt of the battle, keeping off
the Trojans as they come on torch in hand.

§ 18.

Ἐκτωρ δὲ πρύμνης νεὸς ἤψατο ποντοπόροιο,
καλῆς ὠκυάλου, ἣ Πρωτεσίλαον ἔνεικεν
ἐς Τροίην, οὐδ' αὐτὶς ἀπήγαγε πατρίδα γαίαν.
τοῦ περ δὴ περὶ νηὸς Ἀχαιοὶ τε Τρῶές τε
δῆουν ἀλλήλους αὐτοσχεδόν. οὐδ' ἄρα τοί γε 5
τόξων αἰκᾶς ἀμφὶς μένον οὐδέ τ' ἀκόντων,
ἀλλ' οἱ γ' ἐγγύθεν ἰστάμενοι, ἕνα θυμὸν ἔχοντες,
ὀξέσι δὴ πελέκεσσι καὶ ἀξίνησι μάχοντο
καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγύοισι.
πολλὰ δὲ φάσγανα καλὰ μελάνδετα κωπήεντα 10
ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον, ἄλλα δ' ἀπ'
ὤμων

ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα.
Ἐκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐχὶ μεθίει

ἄφλαστον μετὰ χερσὶν ἔχων, Τρῳσὶν δὲ κέλευεν·
“οἴσσετε¹⁸⁰ πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ'
αὐτήν.”

νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἡμᾶρ ἔδωκε,
νῆας ἐλεῖν, αἱ δαῦρο θεῶν ἀέκῃ μολοῦσαι
ἡμῖν πῆματα πολλὰ θέσαν, κακότητι γερόντων,
οἳ μ' ἐθέλοντα μάχεσθαι ἐπὶ πρύμνησι νέεσσιν
αὐτόν τ' ἰσχανάσκον¹⁸¹ ἐρητύοντό τε λαόν.
ἀλλ' εἰ δὴ ῥα τότε βλάπτε φρένας εὐρύσπα¹⁸⁰ Ζεὺς
ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει.”
“ὦς ἔφαθ', οἳ δ' ἄρα μᾶλλον ἐπ' Ἀργεΐοισιν
ὄρουσαν.

Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν·
ἀλλ' ἀνεχάζετο τυτθόν, οἰόμενος θανέεσθαι,
θρῆνυν ἐφ' ἐπταπόδην, λίπε δ' ἱκρία νηὸς εἵσης.
ἐνθ' ἄρ' ὃ γ' ἐστήκει δεδοκῆμένος, ἔγχρῃ δ' αἰεὶ
Τρῶας ἄμυνε νεῶν, ὅς τις φέροι ἀκάματον πῦρ.
αἰεὶ δὲ σμερδόνδον βοόων¹⁸² Δαναοῖσι κέλευεν·
“ὦ φίλοι ἥρωες Δαναοὶ, θεράποντες Ἄρηος,
ἄνδρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
ἢ τίνας φάμεν εἶναι ἀοσσητήρας ὀπίσσω,
ἢ τί τείχος ἄρειον, ὃ κ' ἀνδράσι λοιγὸν ἀμύναι;
οὐ μὲν τι σχεδὸν ἐστί πόλις πύργοις ἀραρυῖα,
ἢ κ' ἀπαμυναίμεσθ' ἑτεραλκέα δῆμον ἔχοντες·
ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτάων,
πόντῃ κεκλιμένοι, ἐκάς ἡμεθα πατρίδος αἵης·
τῇ ἐν χερσὶ φῶος, οὐ μειλιχίῃ πολέμοιο.”

ἢ, καὶ μαιώων¹⁸³ ἔφεπ' ἔγχρῃ ὀξύνοντι.

ὅς τις δὲ Τρώων κοίλῃς ἐπὶ νηυσὶ φέροιτο
σὺν πυρὶ κηλείῃ,¹⁸⁴ χάριν Ἑκτορος ὀτρύναντος,
τὸν δ' Αἴας οὔτασκε¹⁸⁵ δεδευγμένος ἔγχρῃ μακρῷ.
δώδεκα δὲ προπάροιθε νεῶν αὐτοσχεδὸν οὔτα¹⁸⁶.

(B. xv. 704-746.)

But even Ajax cannot singlehanded oppose a whole army. At last, overpowered, and with his spear shaft shattered, he is forced to retire, and in a moment the ships are wrapped in flame.

Thus the threat of Achilles has been accomplished, that he would not forego his wrath till the battle had reached the ships.

Patroclus, his trusty friend, is now suffered to take the chariot of Achilles and lead out the Myrmidons to turn the fortune of the day. The sight of Patroclus in the field acts like magic: the Trojan assailants fly before him, like clouds before the blast.

§ 19.

“ὦς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω,
αἰθήρος ἐκ δίης ὅτε τε Ζεὺς λαίλαπα τείνῃ,
ὡς τῶν ἐκ νηῶν γένετο ἰαχὴ τε φόβος τε,
οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἑκτορα δ' ἵπποι
ἰσπερον ἀκύποδες σὺν τεύχεσι, λείπε δὲ λαὸν
Τρωικόν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκε.
πολλοὶ δ' ἐν τάφρῃ ἐρυσάρματες ὠκέες ἵπποι
ἔξαντ' ἐν πρώτῃ ῥυμῷ λίπον ἄρματ' ἀνάκτων.
Πάτροκλος δ' ἔπετο σφεδανὸν Δαναοῖσι κελεύων,
Τρῳσὶ κακὰ φρονέων. οἳ δὲ ἰαχὴ τε φόβῳ τε

34
πάσας πλησαν ὁδοὺς, ἐπεὶ ἄρ τμάγεν^{20a}, ὕψι δ
ἄελλα

σκίδναθ' ὑπὸ νεφέων, τανύοντο δὲ μώνυχες ἵπποι
ἄψορρον προτὶ ἄστν νεῶν ἅπο καὶ κλισιάων.
Πάτροκλος δ' ἢ πλείστον ὀρινόμενον ἶδε λαὸν,
τῇ ῥ' ἔχ' ὁμοκλήσας· ὑπὸ δ' ἄξοσι φῶτες ἐπιπτον 15
πρηνέες ἐξ ὀχέων, δίφροι δ' ἀνεκνυβαλίζον.
ἀντικρὺ δ' ἄρα τάφρον ὑπέρθορον ὠκέες ἵπποι,
πρόσσω ἰέμενοι, ἐπὶ δ' Ἑκτορι κέκλετο θυμός·
ἵετο γὰρ βαλέειν^{18a}, τὸν δ' ἔκφερον ὠκέες ἵπποι.
ὥς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθών 20
ἡματ' ὀπωρινῷ, ὅτε λαβρότατον χέει ὕδωρ
Ζεὺς, ὅτε δὴ ῥ' ἄνδρεςσι κοτεσσάμενος χαλεπήνη,
οἱ βίῃ εἰν ἀγορῇ σκολιάς κρίνωσι θέμιστας,
ἐκ δὲ δίκην ἐλάσσωσι, θεῶν ὅπιν οὐκ ἀλέγοντες·
τῶν δὲ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες, 25
πολλὰς δὲ κλιτὺς τότε' ἀποτμήγουσι χαράδραι,
ἐς δ' ἅλα πορφυρέην μεγάλη στενάχουσι ῥέουσαι
ἐξ ὀρέων ἐπὶ κάρ, μινύθει δὲ τε ἔργ' ἀνθρώπων·
ὥς ἵπποι Τρφαὶ μεγάλα στενάχοντο θέουσαι.

Πάτροκλος δ' ἐπεὶ οὖν πρῶτας ἐπέκερσε^{17a} φάλ-
αγγας,

ἄψ ἐπὶ νῆας ἔεργε παλιμπετές, οὐδὲ πόλῃος^{9a}
εἶα ἰεμένους ἐπιβαινέμεν, ἀλλὰ μεσηγὺς
νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο
κτείνει μεταῖσσαν, πολέων^{11a} δ' ἀπετίνυτο ποινήν.

(B. xvi. 364-398.)

Sarpedon, the great Lycian chieftain, falls before the
spear of Patroclus, who, clad in the armour and wearing the
helmet of Achilles, advances as far as the walls of Troy,
in spite of the warnings of Phoebus. But now his hour
is come. Phoebus lays his hand upon him and dashes
the protecting helmet from his head, and loosens his
armour. And as he staggers, faint and dizzy, Euphorbus
is the first to wound him; then Hector deals him the
death-blow.

§ 20.

Πάτροκλος δὲ Τρῳσὶ κακὰ φρονέων ἐνόρουσε.
τρίς μὲν ἔπειτ' ἐπόρουσε θοῶ ἀτάλαντος Ἄρηι,
σμερδαλέα ἰάχων, τρίς δ' ἐνεία φῶτας ἔπεφνε.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο^{18a} δαίμονι ἴσος,
εἰθ' ἄρα τοι, Πάτροκλε, φάνη βιότοιο τελευτή· 5
ἦτοτο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὕσμινῃ
δεινός. ὁ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·
ἥρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησε·
στῇ δ' ὅπιθε, πληξεν δὲ μετάφρενον εὐρέε τ' ὦμω
χειρὶ καταπρηνεῖ, στρεφεδίνηθεν^{20a} δὲ οἱ ὄσσε· 10
τοῦ δ' ἀπὸ μὲν κρατὸς^{9a} κυνέην βάλε Φοῖβος Ἀπόλ-
λων·

ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων
εὐλῶπις τρυφάλεια, μιάνθησαν δὲ ἔθειραι
αἵματι καὶ κονίησι. πάρος γε μὲν οὐ θέμις ἦεν
ἱπτόκομον πῆληκα μαινεσθαι κονίησιν, 15
ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον
ρίετ' Ἀχιλλῆος· τότε δὲ Ζεὺς Ἑκτορι δῶκεν
ἥ κεφαλὴ φορέειν, σχεδόνθεν δὲ οἱ ἦεν ὀλεθρος.

πάν δέ οἱ ἐν χεῖρεσσιν ἄγῃ δολιχόσκιον ἔγχος,
βριθὺ μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ὑπὸ
ῥάων·

20

ἄσπις σὺν τελαμῶνι χαμαὶ πέσσε τερμίοεσσα.
λύσε δέ οἱ θώρηκα ἄναξ Διὸς υἱὸς Ἀπόλλων.
τὸν δ' αἴτη φρένας εἶλε, λύθεν δ' ὑπὸ φαίδιμα γυῖα,
στῇ δὲ ταφῶν. ὅπιθεν δὲ μετάφρενον ὀξεῖ δουρὶ
ῥάων μεσσηγὺς σχεδόνθεν βάλε Δάρδανος ἀνὴρ,
Πανθοίδης Εὐφορβος, δὲ ἡλικίην ἐκέαστο
ἔγχει θ' ἱπποσύνη τε πόδεσσι τε καρπαλίμοισι·
καὶ γὰρ δὴ τότε φῶτας εἴκοσι βῆσεν ἀφ' ἵππων,
πρῶτ' ἐλθὼν σὺν ὄχεσφι, διδασκόμενος πολέμοιο·
ὅς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεις ἱππεύ,
οὐδὲ δάμασσε. ὁ μὲν αὖτις ἀνέδραμε, μίκτο ῥά
ὁμίλῳ,

30

ἐκ χροὸς ἀρπάξας δόρυ μείλινον, οὐδ' ὑπέμεινε
Πάτροκλον γυμνὸν περ ἐόντ' ἐν δηϊοτήτι·
Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθεὶς
ἄψ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.

35

Ἐκτωρ δ' ὡς εἶδεν Πατροκλῆα μεγάλθυμον
ἄψ' ἀναχαζόμενον, βεβλημένον ὀξεῖ χαλκῷ,
ἀγχίμολόν ῥά οἱ ἦλθε κατὰ στίχας, οὐτα δὲ δουρὶ
νείατον¹⁵ ἐς κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσε.
δούπησεν δὲ πεσὼν, μέγα δ' ἤκαχε^{18a} λαὸν
Ἀχαιῶν.

40

ὥς δ' ὅτε σὺν ἀκάμαντα λέων ἐβίησατο χάρμη,
ἢ τ' ὕρεος κορυφῇσι μέγα φρονέοντε μάχεσθον

πῖδακος ἄμφ' ὀλίγης· ἐθέλουσι δὲ πῖεμεν¹⁵ ἄμφω·
πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν^{10a}.
ἔς πολέας^{11a} πεφνόντα Μενoitίου ἄλκιμον υἱὸν
Ἐκτωρ Πριαμίδης σχεδὸν ἔγχει θυμὸν ἀπηύρα.

(B. xvi. 783-828.)

It is the moment of Hector's triumph. He calls on his comrades to continue the fight while he dons the armour of Achilles, stript from the body of Patroclus; but even as he puts it on, the sentence of his own death goes forth from the lips of Zeus.

§ 21.

Ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ
δμῶν ἐκ πολέμοιο· θέων δ' ἐκίχανεν ἐταίρους
ἅκα μάλ', οὐ πῶ τῇλε, ποσὶ κραιπνοῖσι μετασπῶν,
αἱ προτὶ ἄστυ φέρον κλυτὰ τεύχεα Πηλείωνος.
στάς δ' ἀπάνευθε μάχης πολυδακρύου ἔντε' ἄμειβεν·
ἢ τοι ὁ μὲν τὰ δὲ δῶκε φέρειν προτὶ Ἴλιον ἱρὴν
Τρῳαὶ φιλοπτολέμοισιν, ὁ δ' ἄμβροτα τεύχεα δύνε
Πηλείδῃ Ἀχιλῆος, αἱ οἱ θεοὶ Οὐρανίῳ
πατρὶ φίλῳ ἔπορον· ὁ δ' ἄρα φ' παιδὶ ὅπασσε
γῆρας· ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγγύρα^{18a}.
Τὸν δ' ὡς οὖν ἀπάνευθεν ἶδεν νεφεληγερέτα Ζεὺς
τεύχεσι Πηλείδῃ κορυσσόμενον θείοιο,
ἀνήσας ῥά κάρη προτὶ ὃν μυθήσατο θυμόν·
"ὦ δαίλ', οὐδέ τί τοι θάνατος καταθύμιός ἐστιν,
ἢ δὴ τοι σχεδὸν εἰσι· σὺ δ' ἄμβροτα τεύχεα
δύνεις

15

ἀνδρὸς ἀριστῆος, τὸν τε τρομέουσι καὶ ἄλλοι.
τοῦ δὲ ἑταῖρον ἔπεφνες ἐνῆα τε κρατερόν τε,
τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατός⁹⁸ τε καὶ
ῥάτων

εἶλεν²². ἀτὰρ τοι νῦν γε μέγα κράτος ἐγγυαλίξω,
τῶν ποιὴν ὃ τοι οὐ τι μάχης ἐκνοστήσαντι 20
δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλείωνος."

Ἦ, καὶ κυανέησιν ἐπ' ὀφρύσι νῦσε Κρονίων.

(B. xvii. 188-209.)

And now the fight rages round the body of Patroclus, Hector and Aeneas on the Trojan side; on that of the Greeks, Menelaus, and the Telamonian and the Oilean Ajax, are the heroes of the day.

At last, though the Greeks are overpowered, Menelaus succeeds in carrying off the corpse safe to the ships, with the help of Mênionēs.

§ 22.

Ὡς οἱ γ' ἐμμεμαῶτε νέκυν φέρον ἐκ πολέμοιο
νῆας ἔπι γλαφυράς· ἐπὶ δὲ πτόλεμος τέτατό σφιν
ἄγριος ἦν τε πῦρ, τό τ' ἐπεσσύμενον^{18d} πόλιν ἀνδρῶν
ὄρμενον ἐξωίφνης φλεγέθει, μινύθουσι δὲ οἴκοι
ἐν σέλαϊ μεγάλῃ· τὸ δ' ἐπιβρέμει ἰς ἀνέμοιο. 5
ὥς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητῶν
ἄζηχῆς ὀρυμαγδὸς ἐπήϊεν ἐρχομένοισιν·
οἱ δ' ὥς θ' ἡμίονοι κρατερόν μένος ἀμφιβαλόντες
ἔλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσαν ἀταρπὸν
ἢ δοκὸν ἢ δόρυ μέγα νήϊον· ἐν δὲ τε θυμὸς 10

τίρεθ' ὁμοῦ καμάτῳ τε καὶ ἰδρῷ σπευδόντεςσιν·
ὡς οἱ γ' ἐμμεμαῶτε νέκυν φέρον. αὐτὰρ ὅπισθεν
Αἴαντ' ἰσχανέτην, ὥς τε πρὶν ἰσχάνει ὕδωρ
ὄληεις, πεδίοιο διαπρύσιον τετυχηκώς,
ὅς τε καὶ ἰφθίμων ποταμῶν ἀλεγεῖνὰ ῥέεθρα 15
ἴσχει, ἄφαρ δὲ τε πᾶσι ῥόον πεδίοις τίθησι
πλάζων· οὐδὲ τί μιν σθένει ῥηγνῦσι ῥέοντες.
ἐς αἰὲ Αἴαντε μάχην ἀνέργον ὀπίσσω

Τρώων· οἱ δ' ἅμ' ἔποντο, δύνω δ' ἐν τοῖσι μάλιστα,
Αἰνείας τ' Ἀγχισιάδης καὶ φαίδιμος Ἑκτωρ. 20
τῶν δ' ὥς τε ψαρῶν νέφος ἔρχεται ἢ ἐκοιλιῶν,
σῆλον κεκλήγοντες, ὅτε προΐδωσιν ἰόντα
εἶρπον, ὃ τε σμικρῇσι φόνον φέρει ὀρνίθεσσιν,
ὡς ἄρ' ὑπ' Αἰνείᾳ τε καὶ Ἑκτορι κούροι Ἀχαιῶν
σῆλον κεκλήγοντες ἴσαν^{21c}, λήθοντο δὲ χάρμης. 25
πολλὰ δὲ τεύχεα καλὰ πέσον περὶ τ' ἀμφὶ τε
τάφρον

φανγόντων Δαναῶν· πολέμου δ' οὐ γίγνεται ἐρωή.

(B. xvii. 735-761.)

The news of his friend's death is brought to Achilles, who is like one beside himself with grief. His mother Thetis comes up from her sea-caves to comfort him: but she and her son both know too well that his days are numbered—yet there is work still to be done, the avenging of the death of Patroclus.

§ 23.

Τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ,
ἣν δὲ κωκύσασα κάρη λάβε παιδὸς ἐῆος,

καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
“τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
ἐξαύδα, μὴ κεύθε· τὰ μὲν δὴ τοι τετέλεσται 5
ἐκ Διὸς, ὥς ἄρα δὴ πρὶν γ' εὖχεο χεῖρας ἀνασχών,
πάντας ἐπὶ πρύμνησιν ἀλήμεναι^{30α} ὥς Ἀχαιῶν
σεῦ ἐπιδουομένους, παθέειν τ' ἀεκήλια^{1ε} ἔργα.”

Τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς
Ἀχιλλεύς·

“μήτερ ἐμῇ, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέ-
λεσσαν· 10

ἀλλὰ τί μοι τῶν ἦδος, ἐπεὶ φίλος ὦλεθ' ἑταῖρος
Πάτροκλος, τὸν ἐγὼ περὶ πάντων τίον ἑταίρων,
ἴσον ἐμῇ κεφαλῇ. τὸν ἀπώλεσα, τεύχεα δ' Ἔκτωρ
δωσάσας ἀπέδυσσε πελώρια, θαῦμα ἰδέσθαι,
καλά· τὰ μὲν Πηληϊ θεοὶ δόσαν ἀγλαὰ δῶρα, 15
ἡματι τῷ ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνῇ.
αἰῶ³ ὄφελος σὺ μὲν αὖθι μετ' ἀθανάτης ἀλῆσι
ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.
νῦν δ', ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη
παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξαι αὖτις 20
οἴκαδε νοστήσαντ', ἐπεὶ οὐδ' ἐμὲ θυμὸς ἄνωγε
ζῶειν οὐδ' ἄνδρεςσι μετέμμεναι, αἶ κε μὴ Ἔκτωρ
πρῶτος ἐμῷ ὑπὸ δουρὶ τυπείας ἀπὸ θυμὸν δλέσση,
Πατρόκλοιο δ' ἔλωρα Μενoitιάδεω ἀποτίσῃ.”

Τὸν δ' αὖτε προσέειπε Θέτις κατὰ δάκρυ χέ-
ουσα· 25

“ὠκύμορος δὴ μοι, τέκος, ἔσσεαι, οἷ' ἀγορεύεις·

αὐτίκα γάρ τοι ἔπειτα μεθ' Ἐκτορα πότμος
ἐτοῖμος.”

Τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς
Ἀχιλλεύς·

“αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρ' ἔμελλον ἑταίρῳ
κτεινομένῳ ἐπαμῦναι· ὁ μὲν μάλα τηλόθι πάτρης 30
ἔφθιτ' ^{18α}, ἐμεῖο δὲ δῆσεν ἀρῆς ἀλκτῆρα γενέσθαι.
νῦν δ', ἐπεὶ οὐ νέομαι γε φίλῃν ἐς πατρίδα γαίαν,
οὐδέ τι Πατρόκλην γενόμεν φάος, οὐδ' ἐτάροισι
ταῖς ἄλλοις, οἳ δὴ πολέες δάμεν^{30α} Ἐκτορι δίφ,
ἀλλ' ἡμαὶ παρὰ νηυσὶν ἐτώσιον ἄχθος ἀρούρης, 35
ταῖος ἐὼν οἷος οὐ τις Ἀχαιῶν χαλκοχιτώνων
ἐν πολέμῳ· ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.
ὥς ἔρις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιτο,
καὶ χόλος, ὅς τ' ἐφέηκε πολύφρονά περ χαλεπῆναι,
ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο 40
ἀνδρῶν ἐν στήθεσσι ἀέζεται ἥτε καπνός·
ὥς ἐμὲ νῦν ἐχόλωσεν ἀναξ ἀνδρῶν Ἀγαμέμνων.
ἀλλὰ τὰ μὲν προτετύχθαι εἴσομεν ἀχνύμενοί περ,
θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκη·
νῦν δ' εἴμ', ὄφρα φίλης κεφαλῆς ὀλετῆρα κιχέω 45
Ἐκτορα· κῆρα δ' ἐγὼ τότε δέξομαι, ὅππότε κεν δὴ
Ζεὺς ἐθέλῃ τελέσαι ἡδ' ἀθάνατοι θεοὶ ἄλλοι.
οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε κῆρα,
ὅς περ φίλτατος ἔσκε^{15ε} Διὶ Κρονίωνι ἀνακτὶ·
ἀλλὰ ἐ μοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος 50
Ἡρῆς.”

ὧς καὶ ἐγὼν, εἰ δὴ μοι ὁμοίη μοῖρα τέτυκται,
κείσομ', ἐπεὶ κε θάνω. νῦν δὲ κλέος ἐσθλὸν ἀροίμην.
μηδὲ μ' ἔρυκε μάχης φιλέουσά περ· οὐδέ με πείσεις."

(B. xviii. 70-126.)

The arms of Achilles had been stripped from the body of Patroclus, and were now worn by Hector; but Thetis prevails on Hephaestus to forge such new armour for her son as none had ever seen the like of—helmet, and greaves, and a shield wrought with manifold devices and pictures, in which the figures seemed to move and breathe.

At last Agamemnon makes free confession of the injury that he has done, and Achilles is willing to forget the past and forego his anger. It is the time for vengeance, not for brooding upon old wrongs.

Soon the unwonted sight is seen of Achilles moving out to war, in his terrible armour, and carrying the great spear that none else could wield. But even as he goes forth, Xanthus, his chariot horse, speaks with human voice, and foretells the speedy fate that awaits his master.

§ 24.

Ὡς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται,
ψυχραὶ, ὑπὸ ῥίπῃς αἰθρηγενέος Βορέας,
ὧς τότε ταρφειαὶ κύρυβες λαμπρὸν γανώσασαι
νηῶν ἐκφορέοντο, καὶ ἀσπίδες ὀμφαλόδεσσαι
θώρηκές τε κραταιγύαλοι καὶ μέλινα δούρα. 5
αἶγλη δ' οὐρανὸν ἔκε, γέλασσε δὲ πᾶσα περὶ χθὼν
χαλκοῦ ὑπὸ στεροπῇ· ὑπὸ δὲ κτύπος ὤρνυτο
ποσσὶν
ἀνδρῶν· ἐν δὲ μέσοισι κορύσσετο δῖος Ἀχιλλεύς.

σημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκε
καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας· 10
δαΐτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν.

ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
ἔθηκε, τοῦ δ' ἀπάνευθε σέλας γένετ' ἥντε μῆνης.

ὡς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτησι φανήη 15

καίομένοιο πυρός· τὸ δὲ καίεται ὑψόθ' ὄρεσφιν
σταθμῷ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄελλαι
πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·

ὡς ἂπ' Ἀχιλλῆος σάκεος σέλας αἰθέρ' ἔκανε
καλοῦ δαιδαλέου. περὶ δὲ τρυφάλειαν αἰέρας 20

κρατὶς θέτο βριαρὴν· ἥ δ' ἀστήρ ὧς ἀπέλαμπεν
ἵππουρις τρυφάλεια, περισσεύοντο δ' ἔθειραι
χρῶσαι, ὥς Ἡφαιστός τ' εἰ λόφον ἀμφὶ θαμειάς.

ταρήθη δ' εὖ αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς,
εἰ οἱ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυνῖα· 25

τῇ δ' ἥντε πτερὰ γίγνεται, αἶρε δὲ ποιμένα λαῶν.

εἰ δ' ἄρα σύριγγος πατρώιον ἐσπᾶσατ' ἔγχος,
βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος
Ἀχαιῶν

τάλλειν, ἀλλὰ μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
Πηλιάδα μελίην, τὴν πατρὶ φίλῃ πόρε Χείρων 30
Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἡρώεσσιν.

ἵππους δ' Αὐτομέδων τε καὶ Ἀλκιμος ἀμφιέποντες
ζεύγνον· ἀμφὶ δὲ καλὰ λέπαδν' ἔσαν, ἐν δὲ χαλινούς
γαμφηλῆς ἔβαλον, κατὰ δ' ἡνία τείναν ὀπίσσω

κολλητὸν ποτὶ δίφρον. ὁ δὲ μάστιγα φαιρινὴν 35
 χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵπποιν ἀνόρουσεν
 Αὐτομέδων· ὅπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς,
 τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ Ὑπερίων.
 σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατὴρ ἰοῖο·
 “Ξάνθε τε καὶ Βαλῖε, τηλεκλυτὰ τέκνα Πό- 40
 δάργης,
 ἄλλως δὴ φράζεσθε σωσέμεν ἡνιοχῆα
 ἀψ' Δαναῶν ἐς ὄμιλον, ἐπεὶ χ' ἐώμεν πολέμοιο,
 μηδ' ὥς Πάτροκλον λίπετ' αὐτόθι τεθνηῶτα.”

Τὸν δ' ἄρ' ὑπὸ ζυγόφι^{10a} προσέφη πόδας αἰόλων
 ἵππος
 Ξάνθος, ἄφαρ δ' ἤμυσε καρῆατι^{9b}, πᾶσα δὲ χαίτη 45
 ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὐδας ἵκανε.
 αὐδήεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη·
 “καὶ λίην σ' ἔτι νῦν γε σωώσομεν, ὄβριμ' Ἀχιλλεῦ·
 ἀλλὰ τοι ἐγγύθεν ἤμαρ ὀλέθριον. οὐδέ τοι ἡμεῖς
 αἵτιοι, ἀλλὰ θεός τε μέγας καὶ μοῖρα κραταιή. 50
 οὐδὲ γὰρ ἡμετέρῃ βραδυτῇτι τε νωχελίῃ τε
 Τρῶες ἀπ' ὅμοιιν Πατρόκλου τεύχε' ἔλοντο·
 ἀλλὰ θεῶν ὄριστος, ὃν ἡῦκομος τέκε Λητώ,
 ἕκταν' ἐνὶ προμάχοισι καὶ Ἔκτορι κῦδος ἔδωκε.
 νῶϊ δὲ καὶ κεν ἅμα πνοιῇ¹⁰ Ζεφύροιο θέοιμεν, 55
 ἣν περ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ
 αὐτῷ
 μόρσιμόν ἐστι θεῶ τε καὶ ἀνέρι ἱφὶ δαμῆναι.”
 “Ὡς ἄρα φωνήσαντος Ἐρινύες ἐσχεθον αὐδὴν

τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὤκυν Ἀχιλ-
 λεύς·

“Ξάνθε, τί μοι θάνατον μαντεύεαι; οὐδέ τί σε
 χρή. 60

ὃ νύ τοι οἶδα καὶ αὐτὸς ὁ μοι μόρος ἐνθάδ' ὀλέσθαι,
 ὥσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμψης
 σὺ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο.”

Ἡ ῥα, καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

(B. xix. 357-424.)

Now the deities of Olympus appear upon the field, but
 the end is not to be yet. In the moment of victory or
 defeat each hero seems to be baffled or rescued by the
 intervention of some god.

At last Hector is seen near the gates of Troy,
 eager to encounter Achilles, though his aged father and
 mother beseech him with tears to come within the shelter
 of the wall. As Hector waits, Achilles draws near, and
 smitten with sudden panic, Hector flies three times round
 the walls of Troy, while the Gods look on in amaze.

§ 25.

“Ὡς ὄρμαινε μένων· ὁ δὲ οἱ σχεδὸν ἦλθεν Ἀχιλ-
 λεύς

ἴσος Ἐνναλίῳ κορυθαῖκι πτολεμιστῇ,
 σείων Πηλιάδα μελὴν κατὰ δεξιὸν ὦμον
 δανήν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἵκελος αὐγῇ
 ἢ πυρὸς αἰθομένου ἢ ἡελίου ἀνιόντος. 5

Ἔκτορα δ', ὡς ἐνόησεν, ἔλε τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
 αὐτὸ μῆνιν, ὅπισθω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.

FOURTH GREEK READER.

F

Πηλεΐδης δ' ἐπόρουσε ποσὶ κραιπνοῖσι πεποιθώς.
 ἥντε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
 ῥηϊδίως οἶμησε μετὰ τρήρωνα πέλειαν· 10
 ἢ δέ θ' ὕπαιθα φοβεῖται, ὃ δ' ἐγγύθεν ὀξὺ λεληκώς
 ταρφέ' ἐπαΐσσει, ἐλέειν τέ ἐ θυμὸς ἀνώγει·
 ὥς ἄρ' ὃ γ' ἐμμεμαῶς ἰθὺς πέτετο, τρέσσε δ' Ἔκτωρ
 τεῖχος ὑπο Τρώων, λαιψηρά δὲ γούνατ' ἐνώμα.
 οἱ δὲ παρὰ σκοπιὴν καὶ ἐρινεὸν ἠνεμόεντα 15
 τεῖχος αἶεν ὑπὲκ κατ' ἀμαξιτὸν ἐσσεύοντο,
 κρουνὼ δ' ἱκανὸν καλλιρρόω, ἔνθα τε πηγαὶ
 δοιαί ἀναΐσσουσι Σκαμάνδρου δινηέντος.
 ἢ μὲν γάρ θ' ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς
 γίγνεται ἐξ αὐτῆς ὥς εἰ πυρὸς αἰθομένοιο· 20
 ἢ δ' ἐτέρη θέρεϊ προρέει εἰκυῖα χαλαῶν
 ἢ χιόνι ψυχρῇ ἢ ἐξ ὕδατος κρυστάλλῳ.
 ἔνθα δ' ἐπ' αὐτῶν πλυνοὶ εὐρέες ἐγγὺς ἔασι
 καλοὶ λαῖνεοι, ὅθι εἵματα σιγαλόεντα
 πλύνεσκον Τρώων ἄλοχοι καλαὶ τε θύγατρες 25
 τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθεῖν υἱας Ἀχαιῶν.
 τῇ ῥα παραδραμέτην, φεύγων, ὃ δ' ὅπισθε διώκων·
 πρόσθε μὲν ἐσθλὸς ἔφηνγε, δίωκε δὲ μιν μέγ' ἀμείνων
 καρπαλίμως, ἐπὶ οὐχ ἱερήϊον οὐδὲ βοεῖην
 ἀρνύσθην, ἃ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, 30
 ἀλλὰ περὶ ψυχῆς θεόν Ἔκτορος ἱπποδάμοιο.
 ὥς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
 ῥίμφα μᾶλα τρωχῶσι· τὸ δὲ μέγα κείμεν ἄεθλον,
 ἢ τρίπος ἢ γυνή, ἀνδρὸς κατατεθνηῶτος·

35
 ὅς τῳ τρεῖς Πριάμοιο πόλιν περιδινηθήτην
 καρπαλίμοισι πόδεσσι. θεοὶ δέ τε πάντες ὀρώντο.
 (B. xxii. 131-166.)

But Achilles never quits the pursuit of his foeman.

§ 28.

Ἔκτορα δ' ἀσπερχές κλονέων ἔφεπ' ὦκὺς Ἀχιλλεύς.

ὡς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
 ὄρας³⁰ ἐξ εὐνῆς, διὰ τ' ἄγkea καὶ διὰ βήσσης·
 τὸν δ' εἰ πέρ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,
 ἀλλὰ τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὗρῃ· 5
 ἐς Ἔκτωρ οὐ λῆθε ποδώκεα Πηλεΐωνα.
 ὅσσάκι δ' ὀρμήσειε πυλάων Δαρδανιῶν
 ἀντίον αἰξασθαι, εὐδμήτους ὑπὸ πύργους,
 αἷ πῶς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσι,
 τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παρα-
 φθὰς 10
 πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος³⁰ πέτετ' αἰεὶ.
 ὡς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·
 οὔτ' ἄρ' ὃ τὸν δύναται ὑποφεύγειν οὐθ' ὃ διώκειν·
 ἐς ὃ τὸν οὐ δύνατο μάρψαι ποσὶν, οὐδ' ὅς ἀλύξαι.
 τῷ δὲ κεν Ἔκτωρ κῆρας ὑπεξέφηνγεν θανάτοιο, 15
 εἰ μὴ οἱ πύματόν τε καὶ ὕστατον ἦντετ' Ἀπόλλων
 ἐγγύθεν, ὃς οἱ ἐπῶρσε μένος λαιψηρά τε γούνα·
 Λαοῖσιν δ' ἀνένευε καρῆατι διὸς Ἀχιλλεύς,
 ὡδ' ἔα ἰέμεναι ἐπὶ Ἔκτορι πικρὰ βέλεμνα,

μή τις κῶδος ἄροιτο βαλὼν, ὁ δὲ δεύτερος ἔλθοι. 20
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
 καὶ τότε δὴ χρύσεια^{1b} πατὴρ ἐτίταινε τάλαντα,
 ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο,
 τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἑκτορος ἱπποδάμοιο,
 ἔλκε δὲ μέσσα λαβῶν ῥέπε δ' Ἑκτορος αἰσιμον
 ἦμαρ, 25
 ὥχετο δ' εἰς Ἀΐδαο, λίπεν δὲ ἐ Φοῖβος Ἀπόλλων.

(B. xxii. 188—213.)

As Phoebeus had unnerved Patroclus at the moment of danger, so Athena now deceives Hector in his sore need, and he falls, pierced by the spear of Achilles. From the walls of Troy his father and mother behold their son's corpse dragged along, with feet pierced and bound by thongs to the chariot of Achilles.

§ 27.

Ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
 ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας,
 ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἔλκεσθαι ἔασεν·
 ἐς δίφρον δ' ἀναβὰς, ἀνά τε κλυτὰ τεύχε' αἶρας,
 μᾶστιξέν ῥ' ἐλάαν, τῷ δ' οὐκ ἄκοντε πετέσθην. 5
 τοῦ δ' ἦν ἐλκομένοιο κοίνισαλος, ἀμφὶ δὲ χαίται
 κυνάεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίησι
 κείμε πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσι
 δῶκεν ἀεικίσσασθαι ἐῷ ἐν πατρίδι γαίῃ.
 ὥς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δὲ νύ μήτηρ 10
 τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην

τῆλός, κῶκυσε δὲ μάλα μέγα παῖδ' ἐσιδοῦσα.
 ἤμωξεν δ' ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοὶ
 κωκυτῷ τ' εἶχοντο καὶ οἰμωγῇ κατὰ ἄστυ. ✓
 τῇ δὲ μάλιστ' ἄρ' ἦν ἐναλίγκιον, ὥς εἰ ἅπαντα 15
 Ἴλιος ὀφρυνέσσα πυρὶ σμύχοιτο κατ' ἄκρης.
 λαοὶ μὲν ῥα γέροντα μόγις ἔχον ἀσχαλόοντα,
 ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιῶων.
 πάντας δ' ἐλλιτάνευσεν κυλινδόμενος κατὰ κόπρον,
 ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον· 20
 “σχέσθε, φίλοι, καὶ μ' οἶον εἴσατε, κηδόμενοί περ,
 ἐξελθόντα πόλῃος ἱκέσθ' ἐπὶ νῆας Ἀχαιῶν.
 λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,
 ἦν πῶς ἡλικίην αἰδέσσεται ἡδ' ἐλήσῃ
 γῆρας. καὶ δὲ νύ τῳδε πατὴρ τοιόσδε τέτυκται, 25
 Πηλεΐδης, ὅς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι
 Τρωσί. μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκε·
 τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας.
 τῶν πάντων οὐ τόσσον οὐδύρομαι ἀχνύμενός περ
 ὡς ἐνός, οὐ μ' ἄχος οἷον κατοίσεται Ἀΐδος εἴσω, 30
 Ἑκτορος. ὥς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσι·
 τῇ κε κορεσσάμεθα κλαίοντές τε μυρομένο τε,
 μήτηρ θ', ἣ μιν ἔτικτε δυσάμμορος, ἡδ' ἐγὼ αὐτός.”

(B. xxii. 396—428.)

The Ghost of Patroclus appears to Achilles, praying for burial, that he may be able to pass into the land of Hades. So, in the morning the Greeks build a mighty pyre, and haying the corpse thereon, throw on it their votive locks of

hair, and place round the pile the bodies of many victims. Then Iris, in answer to the prayer of Achilles, calls upon the winds to come and fan the flame that the corpse of Patroclus may be burned. Zephyrus and Boreas are ready at her bidding.

§ 28.

Τοὶ δ' ὀρέοντο

ἤχῃ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν.
αἰψα δὲ πόντον ἱκανον ἀήμεναι, ὦρτο^{18a} δὲ κύμα
πνοιῇ ὑπο λιγυρῇ· Τροίην δ' ἐρίβωλον ἰκέσθην,
ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἴαχε θεσπιδαῖς πῦρ. 5
παννύχιοι δ' ἄρα τοί γε πυρῆς ἄμυδις φλόγ'
ἔβαλλον,

φυσῶντες λιγέως· ὁ δὲ πάννυχος ὠκὺς Ἀχιλλεὺς
χρυσέου ἐκ κρητῆρος, ἐλὼν δέπας ἀμφικύπελλον,
οἶνον ἀφυσσόμενος χαμάδις χέε, δεῦε δὲ γαίαν, 10
ψυχὴν κικλήσκων Πατροκλῆος δειλοῖο.
ὥς δὲ πατὴρ οὐ παιδὸς ὀδύρεται ὅστέα καίων,
νυμφίου, ὃς τε θανὼν δειλοὺς ἀκάχησε τοκῆας,
ὥς Ἀχιλεὺς ἐτάριοι οὐδύρετο ὅστέα καίων,
ἐρπύζων παρὰ πυρκαϊῇν, ἀδινὰ στεναχίζων.

*Ημος δ' Ἰεωσφόρος εἰσι φῶως ἐρέων ἐπὶ
γαίαν, 15

ὃν τε μέτα κροκόπεπλος ὑπεῖρ ἄλα κίδναται ἡὼς
τῆμος πυρκαϊῇ ἐμαραίνετο, παύσατο δὲ φλόξ.

(B. xxiii. 212-228.)

The funeral is followed by contests of skill among the heroes, in honour of the dead Patroclus. Then for twelve

whole days Achilles vents his anger on the body of Hector, by dragging it round the tomb, till Zeus bids him desist from his vindictive wrath.

Meanwhile old Priam has left Troy, carrying with him priceless treasures, in hope of redeeming the dead body of his son from Achilles. As he went on his dangerous enterprise, Hermes met him, disguised in human form, and led him safely through the sentinels of the Greek camp, into the presence of Achilles. And as Achilles gazed at him with amaze, his strange guest sup-
plicates him thus:—

§ 29.

“Μνήσαι πατρός σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
τηλίκου ὥς ἐγὼν, ὀλοῶ ἐπὶ γήραος οὐδῶ.
καὶ μὲν που κείνον περιναίεται ἀμφὶς ἔοντες
τείρους, οὐδέ τις ἔστιν ἀρὴν καὶ λοιβὸν ἄμυναι.
ἀλλ' ἢ τοι κείνός γε σέθεν ζώντος ἀκούων 5
χαίρει τ' ἐν θυμῷ, ἐπὶ τ' ἔλπεται ἡματα πάντα
ὑψεσθαι φίλον υἱὸν ἀπὸ Τροίῃθεν ἰόντα·
αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἱας ἀρίστους
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὐ τινὰ φημι λελείφθαι.
πεντήκοντά μοι ἦσαν, ὅτ' ἤλυθον υἱες Ἀχαιῶν 10
ἑννεακαίδεκα μὲν μοι ἱῆς ἐκ νηδύος ἦσαν,
τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
τῶν μὲν πολλῶν θούρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
ὅς δέ μοι οἶος ἦεν, εἴρυτο δὲ ἄστυ καὶ αὐτοὺς,
τὸν σὺ πρῶν κτεῖνας ἀμυνόμενον περὶ πάτρης, 15
Ἔκτορα· τοῦ νῦν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν,
λυσόμενος παρὰ σείο, φέρω δ' ἀπερείσι¹² ἄποινα.

ἀλλ' αἰδέοι^{1a} θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον
 μνησάμενος σοῦ πατρός· ἐγὼ δ' ἐλεεινότερός περ,
 ἔτλην δ' οἷ' οὐ πῶ τις ἐπιχθόνιος βροτὸς ἄλλος, 20
 ἀνδρὸς παιδοφόνου ποτὶ στόμα χεῖρ' ὀρέγεσθαι."

(B. xxiv. 486-506.) ✓

Achilles left the tent, and bade them take the ransom that Priam had brought, and lay the body of Hector decently on his father's chariot, and cover it with clothing. But while Priam sleeps, after Achilles had entertained him in his tent, he is awoken by Hermes, who commands him to carry away the body during the darkness of the night. In the early morning they reach the city, and Cassandra espies them from afar, and announces their approach. But Priam passes on through the mourners, and lays the dead warrior down in his palace.

Then Hector's wife, Andromachē, bursts out into lamentation:—

§ 30.

“Ἄνερ, ἀπ' αἰῶνος νέος ὦλεο, καὶ δὲ με χήρην
 λείπεις ἐν μεγάροισι· παῖς δ' ἔτι νήπιος αὐτως,
 ὃν τέκομεν σὺ τ' ἐγὼ τε δυσάμμοροι, οὐδέ μιν οἶω
 ἦβην ἵζεσθαι· πρὶν γὰρ πύλις ἦδε κατ' ἄκρης
 πέрсεται· ἡ γὰρ ὀλῳας ἐπίσκοπος, ὅς τέ μιν
 αὐτὴν 5
 ῥύσκει^{2a}, ἔχες δ' ἀλόχους κεδνὰς καὶ νήπια τέκνα·
 αἱ δὲ τοι τάχα νηυσὶν ὀχῆσονται γλαφυρῆσι,
 καὶ μὲν ἐγὼ μετὰ τῆσι· σὺ δ' αὖ, τέκος, ἡ ἐμοὶ αὐτῇ
 ἔψυαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο,
 ἀθλείων πρὸ ἄνακτος ἀμειλίχου· ἡ τις Ἀχαιῶν 10

ρίψει χειρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον,
 χυόμενος, φ' δὴ πού ἀδελφεὸν ἔκτανεν Ἐκτωρ
 ἢ πατέρ' ἢ καὶ υἱόν, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
 Ἐκτορος ἐν παλάμῃσιν οὐδ' ἔλιν ἄσπετον οὐδας.
 οὐ γὰρ μείλιχος ἔσκε πατὴρ τοῦ ἐν δαῖ λυγρῇ. 15
 τῷ καὶ μιν λαοὶ μὲν οὐδύρονται κατὰ ἄστυ,
 ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,
 Ἐκτορ· ἐμοὶ δὲ μάλιστα λελείψεται ἄλγεα λυγρά·
 οὐ γὰρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας,
 οὐδὲ τί μοι εἴπας πυκινὸν ἔπος, οὐ τέ κεν αἰεὶ 20
 μεμνήμην νύκτας τε καὶ ἡμέματα δάκρυ χέουσα."

And his mother Hecabē takes up the dirge:—

§ 31.

“Ἐκτορ, ἐμῷ θυμῷ πάντων πολὺ φίλτατε παῖδων,
 ἡ μὲν μοι ζωὸς περ ἐὼν φίλος ἦσθα θεοῖσιν·
 οἱ δ' ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιο περ αἴσῃ.
 ἄλλους μὲν γὰρ παῖδας ἐμούς πόδας ὠκὺς Ἀχιλλεὺς
 πέρνασχε', ὃν τιν' ἔλεσκε, πέρην ἀλὸς ἀτρυγέτοιο, 5
 ἢ Σάμον ἔς τ' Ἴμβρον καὶ Λῆμνον ἀμιχθαλόεσσαν·
 σεῦ δ' ἐπεὶ ἐξέλετο ψυχὴν ταναήκει χαλκῷ,
 πολλὰ ῥυστάζεσκεν ἐοῦ περὶ σῆμ' ἐτάριοιο
 Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δὲ μιν οὐδ' ὥς· 10
 ἣν δὲ μοι ἐρσήεις καὶ πρόσφατος ἐν μεγάροισι
 κῆσαι, τῷ ἵκελος ὃν τ' ἀργυρότοξος Ἀπόλλων
 οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμενος κατέπεφνεν."

Last of all Helen, the fatal cause of the war which had brought Hector to his death, adds her lament:—

“Ἐκτορ, ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων,
 ἦ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,
 ὅς μ' ἄγαγε Τροίηνδ'. ὥς πρὶν ὄφελλον ὕλῃσθαι.
 ἦδη γὰρ νῦν μοι τόδ' ἑικοστὸν ἔτος ἐστὶν
 ἐξ οὗ κείμεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης· 5
 ἀλλ' οὐ πω σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφηλον·
 ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
 δαέρων ἢ γαλόων ἢ εἰνατέρων εὐπέπλων,
 ἦ ἐκυρή—ἐκυρὸς δὲ πατήρ ὥς ἥπιος αἰεὶ—,
 ἀλλὰ σὺ τὸν γ' ἐπέεσσι παραιφάμενος κατέρυκες. 10
 τῷ σέ θ' ἄμα κλαίω καὶ ἔμ' ἄμμορον ἀχρυνμένη κῆρ·
 οὐ γὰρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρεῖη
 ἥπιος οὐδὲ φίλος, πάντες δέ με πεφρίκασιν.”

(B. xxiv. 725-775.)

On the tenth day of their mourning they burned the body of the dead on the pyre, and laid his ashes in a grave, and piled a huge cairn of stones above it. But the guards kept jealous watch over the hero's grave, lest the Greeks might renew the attack before the truce for the burial of the dead was ended.

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IONIC DIALECT,

AND ITS RELATION TO ATTIC.

THE Ionic dialect exhibits generally greater uniformity than the Aeolic; yet there must have been many varieties of it, determined by local causes. Herodotus (I. 142) enumerates four forms, (*παραγωγαί*, 'deviations,') spoken in Caria, Lydia, Chios with Erythrae, and Samos; and he speaks as though these varieties were so divergent as to be mutually unintelligible. But there is something of exaggeration and perhaps of prejudice in his statement, as though he were overlooking the broad resemblance and fixing his attention upon minor differences. Yet, however we interpret his words, there can be no doubt that there were considerable varieties of dialect in the Ionic Dodecapolis. And the differences between these types could not have been produced by influences of climate; as the general character of the coast and islands of the Aegean in that part, is substantially the same. But the differences may be satisfactorily explained by referring them to the contact of the Ionian immigrants with the old settlers of the country, as for example with Achaeans in Clazomenae, or Minyans in Teos. The grammarians speak of an *ἀρχαία* and a *νέα* 'Ιάς, but we have no data for making a division of different periods of Ionic, as we have in the case of Doric. It is probable that they meant by *ἀρχαία* 'Ιάς the Greek of Homer's poems; but while we

acknowledge Ionic to be the basis of his language, we cannot treat it as the dialect of any tribe or district, but the artificial creation of a school of minstrels, extending over a long period. Pherecydes, Hecateus, Hippocrates, and Democritus, are probably the representatives of the purest Ionic prose; but we do not possess a sufficient amount of their writings to decide the question with anything like certainty. The Iambics and Elegiacs of Archilochus, Simonides of Amorgos, and Hipponax, are reckoned as the purest specimens of Ionic in poetry (*ἀεικός* 'iás'). The dialect of Herodotus is described as *ποικίλη*, the 'variegated texture' of it being seen in the interweaving of many Epic words and phrases, with some Atticisms and a few Doricisms. Yet, after making allowance for this admixture, the Greek of Herodotus will serve as the best representative of Ionic. It is not without reason that he is called by Dionysius of Halicarnassus, 'the best model of Ionic,' (*τῆς ἰάδος ἀριστος κανών*), as Thucydides was of Attic prose. Analogous to the Greek of Homer, the dialect of Herodotus is a literary product that grew up with the growth of prose writing, and is doubtless different from any of the spoken varieties of Ionic.

In softness and harmoniousness Ionic stands pre-eminent, forming a marked contrast to the roughness and concentrated strength of the Doric; and thus it shows itself as furthest removed from the original character of the Greek language. The strongest evidence of this tendency to softness is the almost uniform substitution of *η* for *α*, which must have been an early change in the language; but we have not the means of deciding whether the Ionians brought this usage with them from their home in Greece or whether they picked it up from their Asiatic neighbours. In the Ionian dialect, as we find it in the

writings of poets and prose authors, there is a general dislike of spirants, the Digamma has fallen out of use, and the rough breathing is frequently toned down to the smooth. The older Ionic, in spite of its tendency to dieresis, still retained many diphthongs which the younger Ionic not unfrequently replaces by the long vowel only. The concurrence of vowels is a constant feature in the dialect, while contraction is but sparingly used, though there are instances of a distinct Ionic contraction as in *ὀυδάκοντα*, *ἔσσι*, etc. The freedom of usage respecting the augment may come from the great influence of Epic poetry upon Ionic.

We may suppose that there was originally no distinction between Attic and old Ionic; that before the migration of the Ionian colonisers to Asia Minor there was but one broad form of Ionic dialect. According to this view, the Attic dialect is Ionic developed upon Athenian soil, growing up under the free institutions of Athens, and uncontaminated by the Oriental influences that modified the Asiatic Ionic. In this sense, Attic may be regarded as Ionic in its highest perfection, happily moulded by the exquisite taste of Athenian genius to a form that avoids both the roughness of Doric and the weakness of Asiatic Ionic. It is this condition of Attic that made it so admirable a vehicle for the highest creations of history, philosophy, and the drama.

In Solon's time the language of Athens still showed strongly its old Ionic connection; but with that epoch a great change begins, so that in the time of Peisistratus, the Athenians reckoned themselves as already distinct from the degenerate Ionians. The facts, that in the year 446 B.C. Herodotus recited his history in the Ionic dialect, at the Panathenaea at Athens; that he and Anaxagoras (although one had settled at Athens, and one was born in Attic

Thurii), both used the Ionic dialect; and that the earliest philosophers and logographers wrote in the same, suggest a further corroboration of the belief, that the language of the Athenian people at that time was really Ionic. Attic must be regarded as a literary production, an artistic creation. It is the particular modification of Ionic created by the Attic dramatists, under two distinct influences, 1st, that of the Homeric poems, especially under the form which they took in the Peisistratidean recension; and 2nd, that of the Dorian choric poetry. If Aeschylus was so avowed a student of Homer that his plays were called *τεμάχη μεγάλων δειπνῶν Ὀμήρου*, and Sophocles so devoted a disciple as to have been named *Ὀμηρος τραγικός*, we shall not easily overrate this influence. The effect of the Doric may partly be assigned to the connection of the chorus in tragedy with the old Doric festivals of Dionysus, and partly to the instinctive appreciation on the part of the poet of the nobler sound of broader vowels. The age of Aeschylus and Sophocles sufficed to make this artistic language the classical 'Attic' dialect.

Symmetry and careful balance between extravagances of form on either side is the distinguishing characteristic of the Attic dialect. It reflects exactly that sense of fitness that marks the best creations of Athenian art; that *μεσότης*, or moderation, that plays so important a part in later Greek philosophy.

Aristides (Panath. 294) assigns to the Attic dialect the qualities *σεμνότης* and *χάρμις*, majesty and grace.

In Attic, the use of *ā* is partly restored, where the Ionic uses *η*, as for example when a vowel or *ρ* precedes *α* at the termination of words. We may compare too the Attic forms *λοχαγός*, *ἀπαδός*, *ξεναγός*, *Ἀθῶνα*, etc. The grammarians speak of an Old and a New Attic. The beginning of the New dates with the Peloponnesian War, at the

close of which the change is substantially established. The comedians generally adopt the newer forms, the tragedians, like Thucydides, however adhere to the older. In Plato both types are found combined. But the changes are not important, and, if they imply any distinct principle, it is an effort to introduce forms of greater strength. Thus in the New Attic there is a tendency to return to the use of *τ* instead of the weaker *σ*, as in the combination *ττ* for *σσ*. Analogous to this is the substitution of *ρρ* for *ρσ*. In New Attic *σύν* has supplanted *ξύν*, and the use of the simple vowel often represents what was a diphthong in the older Attic, as *ἀεί*, *δερός*, *ἐλαά* (and *ποεῖν*, in Inscriptions, for *ποιεῖν*). Another peculiarity was the effort to reject the vowel *η*, which Aristides calls *ἡ θῆλυ* (Quint. 93). Thus *ἔω*, which had been contracted into *ἦν*, appears as *ἄν*. In the 2nd pers. Pass. pres. we find *κρίπτει* for *κρίπτῃ*, so too *εἰκαζον* for *ἡκαζον*, *βασιλεῖς* for *βασιλῆς*, *ελεύθρον* for *αἰθρόν*, and in the termination of the dual, *αι* for *η*, as *σκεῖαι*, *ζεύγει*, for *σκεῖη*, *ζεύγη*. As the separate life of the various Greek peoples gradually amalgamated, a similar process is noticeable in the history of the dialects. In some places the dialectical forms long resisted the levelling effects of time and extended intercourse. In Asia Minor the older dialects continued for a long while even under the Roman sway, the first to die out being the Ionic.

The Aeolic dialect held out longer; for in the time of Alexander we find the Boeotians still employing their own forms of speech, while the Aeolians in Lesbos retained many of their characteristics up to the Augustan Era. As might be expected from its character, the most stubborn dialect was the Doric, which was maintained in some places, such as Rhodes and Messenia, far into the period of the Caesars.

But gradually the Attic dialect was spreading in every

direction, which was but the natural effect of that rich development of universal literature, which, for two centuries before the time of Alexander, was almost wholly Attic.

From his time forward Attic was slowly becoming the official dialect,—the common literary language—called, in virtue of this general character, *κοινή* (sc. *διάλεκτος*). But as its idiom grew further removed from the original Attic, *κοινή* began to bear the disparaging sense of 'vulgar language,' for the use of the *κοινή* by people of various nationalities and classes soon contaminated it with provincialisms and words and idioms from Oriental sources. But with the Alexandrian period the study of Attic as a literary language received a new stimulus, (especially under the auspices of the Ptolemies), and the founding of various libraries contributed further to this result. Scholars who studied and imitated the old Attic idiom were called Atticists. But the common Greek then in ordinary use, as distinct from the literary Attic, is the Greek of the LXX and New Testament, called Hellenistic.

PRINCIPAL PECULIARITIES OF THE IONIC DIALECT AS COMPARED WITH THE ATTIC.

§ 1. The Consonants.

(a) Dropping of the aspirate, as *ἀπικνέσθαι*, *ἐπορῶν*, *ὑπιστάναι*, *κατάπιν*, *κατὰ* for *καθ' ἃ*, *ἐπ' ᾧ*, *οὐκ ὑπέρ*, *αὐτῆ*, *δέχομαι*, *οὐκί*.

(b) Interchange of aspirates, as *ἐνθαῦτα*, *κιθών*, *βιάθρα* for *ἐνταῦθα*, *χιτών*, *βάτραχος*.

(c) Substitution of *κ* for *π*, as *κοῖος*, *κόσος*, *οἶκω*, *οὐκότερος*. Of *ξ* for *σσ*, as *δεξός*, *τριξός*, for *δισσός*, *τρισσός*.

§ 2. The Vowels.

(a) Substitution of *η* for *α*, as *πρήσσω*, *τρηχύς*, *διήκονος*, *μηρίης*, *καθαρή*, *τοιήδε*.

(b) Substitution of *ε* for *α*, as *τέσσερες*, *ἔρσην*, *κίρεος*, and the converse as *μέγαθος*, *τάμνω*, *τράπω*.

(c) Substitution of *ᾱ* for *η*, as *λάξομαι*, *ἀμφισβασίῃ*.

(d) Substitution of *η* for *ᾱ*, as *σφρηγίς*, *πολλαπλήσιος*.

§ 3. The Diphthongs.

(a) Substitution of *αι* for *α*, as *αίει*, *αίετός*.

(b) " *ω* for *αν*, as *θῶμα*, *τῶμα*.

(c) " *ει* for *ε*, as *ξείνος*, *εἵνικεν*, *στεινός*.

(d) " *ε* for *ει*, as *μέζων*, *ἔωθα*, *ἐπιτήδεος*, *βαθία*, *ἔδεξα*.

(e) " *ου* for *ο*, as *μούνος*, *ρούσος*, *οὔρος*, *οὔνομα*, *γούνατος*.

(f) " *ω* for *ου*, as *ὦν*, *τοιγαρῶν*.

§ 4. Contraction, Diaeresis, Crasis, and Elision.

(a) Contraction of *ση* to *ω*, as *ογδώκοντα*, *βωθήσας*, *ἐννώσας*.

" *εο* to *ευ*, as *πλεῖνες*.

(b) Diaeresis of *ει* to *ηῖ*, as *βασιληῖη*, *μνημήϊον*, *οἰκίϊος*.

[NOTE.—Proparoxyton nouns in *ειδ* as *μεγαλοπρέπεια* *βασίλειδ* (*γενε*), *ἀλήθεια* retain *ει*.]

(c) Elision of prepositions, etc., as *ἐπ' ἐμοῦ*, *ἀπ' ἀνθρώπων*, *ἄμ' ἡμέρῃ*, *ἔχομ' ἄν*.

(d) Crasis, on the Attic system, as *τάλλα*, *ταῦτά*, *τᾷθηθίς*.

" on the Ionic system, as *ὠνήρ*, *τᾷτερα*, *τῶπό*.

(e) Crasis of *ἐο αὐτοῦ* to *ἑωυτοῦ*, *ἐμίο αὐτοῦ* to *ἐμειωυτοῦ*, *σέο αὐτοῦ* to *σειωυτοῦ*, *ὁ αὐτός* to *ὠντός*.

(f) Special contracted forms, *ὀρή* for *ἐορή*, *ἱρόν* for *ἐπρόν*, *οἰκός* for *ἐοικός*.

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G

§ 5. The Declensions.

FIRST DECLENSION.

(a) Feminine nouns terminating in *ᾱ*, change the *ᾱ* to *η* except in accusative plural, as *ἡμέρη, χώραν, ἱστορίη*.

Nouns terminating in *ᾱ* keep the *ᾱ* in nominative and accusative *εὐνοια, εὐνοίης, εὐνοίῃ, εὐνοίαν*.

(b) Nouns masculine in *ας* as *ναῦας, Ἀμύντας*, take the termination *ης*, as *νηπίης*. The genitive is formed by *ων*, as *δεσπότηων, νηπίων*, and the accusative in *ην* as well as *ας*.

(c) The genitive plural ends in *ων*, as *γλωσσίων*. The genitive plural of feminine adjectives also ends in *ων*, but only when in Attic the accent would be perispomenon, as for *πασῶν, πασίων*: *λεχθειῶν, λεχθεισίων*.

(d) The dative plural ends in *ησι*, as *τῇσι, δεσπότηησι, τιμῇσι*.

SECOND DECLENSION.

(e) The dative plural is in *οισι*, as *λόγοισι*.

(f) The so-called 'Attic' 2nd declension is used by Herodotus only in proper names, as *Μενελάως, Ἀμφιαράως*. For *λεώς, νεώς, πάλως, λαγώς* he gives the Ionic forms *ληός, νηός, κῆλος, λαγός*, and for *πλέως, ἴλεως, ἐξιώχρεως* the forms *πλῆος*, etc.

THIRD DECLENSION.

(g) Neuters in *ος*, substantives and adjectives in *ης, ο* or *υ* leave all cases uncontracted. Neuters in *ας* (except *γῆρας*) decline with *ε* instead of *α*, as *κίρεος, κίρεϊ*.

(h) Words in *ους* decline as follows—
Βασιλεύς—λέος—λέϊ—λέα—λεῦ...λέες—λίων—λεῦσι—λίας.

In *ας* mostly as follows—

πόλις—ιός—ι—ι—...ιες [ις]—ιων—ισι—ιας [ις].

The word *ναῦς* (*νηὺς*) declines thus—

νηὺς, νεός, νηί, νέα, νέες, νεῶν, νηυσί, νίας.

§ 6. Pronouns.

(a) Personal. Besides *ἐμός, σέο, ἴδο*, we have *ἐμεῦ, σεῦ, ἔδ*. For *αὐτῷ* or *αὐτῇ* we have *οί*, for *αὐτόν, αὐτήν, αὐτό*, frequently *μιν*; for *αὐτοῖς* or *αὐταῖς*, *σφι*, and for *ἐαυτοῖς* or *ἑαυταῖς*, *σφίσι*. The form *σφι* serves as the accusative of all genders and numbers, and there is a special neuter plural form *σφεία*.

(b) The nominatives *ἡμεῖς, ὑμεῖς, σφεῖς* are always contracted, but in the oblique cases we have *ἡμέων, ὑμέων, σφείων*: *ἡμέας, ὑμέας, σφείας*.

(c) The relative pronoun is declined, *ὅς, ἥ, τό—οἷ, αἷ, τῷ*, all oblique cases have the initial *τ*, but this rule does not apply to the declension of *ὅστις*. For the Attic *ἐπου, ἐπυ*, *ἑαυσι, ἑαυτα*, Herodotus uses *ἐπου, ἐπυ, ἐταίωσι, ἑσσα*.

(d) In the declension of *τίς*, for *τίνος, τίνι, τίνων, τίσι*, Herodotus uses *τέο [τεῦ], τέψ, τέων, τέοισι*.

CONJUGATION.

§ 7. Augment.

(a) The use of the syllabic and temporal augment in Herodotus, though not constant as in Attic, is more governed by rule than in the Homeric poems. It is regularly absent from certain words of poetical or of distinct Ionic form, nor is it used with verbs beginning with *αι, αυ, ει, ευ, οι*, nor with the iterative tenses in *σκον, σκαμην*.

§ 8. Terminations.

(a) The third person plural in *αται, ατο* for *νται, ντο* is found, (1) in Perfects and Pluperfects of the *ω* conjugation, as *τετύφαται, ἀπίατο, βεβλήαται* (with shortening of *η* to *ε*), *ώρμέατο*. (2) In Optative, as *βουλοίαιτο, ἀπικαίαιτο*

(3) In Pres. and Imperf. Pass. of verbs in μ , as $\piαρατιθέσθαι$, $\deltaυνάσθαι$.

(b) Uncontracted form of Pluperfect Active, as $\acute{\epsilon}\omega\theta\epsilon\alpha\text{---}\epsilon\sigma\text{---}\epsilon\sigma\alpha\nu$.

(c) Uncontracted form of 2nd Pers. Sing. Indic. Passive and Middle, as $\acute{\omicron}\chi\epsilon\alpha\iota$, $\acute{\iota}\sigma\sigma\epsilon\alpha\iota$, $\acute{\alpha}\pi\acute{\iota}\kappa\epsilon\omicron$, $\acute{\epsilon}\gamma\acute{\gamma}\epsilon\omicron$, $\pi\acute{\iota}\nu\omicron$ [Imperat.], $\acute{\iota}\delta\acute{\epsilon}\xi\alpha\omicron$, $\acute{\iota}\pi\epsilon\theta\acute{\eta}\kappa\alpha\omicron$.

[NOTE. The second person of all these forms is contracted in the Conjunctive.]

(d) In Aor. I. II. Passive Conjunctive, and Aor. II. Conjunct. of verbs in μ the contracted vowel $\acute{\omega}$ is opened into $\epsilon\omega$.

§ 9. Contracted Verbs.

(a) In verbs in $\epsilon\omega$, Herodotus leaves open many of the forms contracted by Attic rule, e.g. $\kappaαλ\acute{\epsilon}\sigma\mu\epsilon\nu\omicron\varsigma$, $\kappaαλ\acute{\eta}$, $\acute{\epsilon}\kappa\acute{\alpha}\lambda\epsilon\omicron\nu$, $\phi\iota\lambda\omicron\sigma\phi\acute{\omicron}\epsilon\omega$. In a few verbs in $\epsilon\omega$, the vowels ϵ and $\omicron\upsilon$ contract into $\epsilon\upsilon$, to avoid the concurrence of three or more vowels, as $\pi\omicron\text{---}\epsilon\text{---}\omicron\text{---}\mu\epsilon\nu\omicron\varsigma$, becomes $\pi\omicron\epsilon\acute{\iota}\mu\epsilon\nu\omicron\varsigma$. The impersonal $\delta\epsilon\acute{\iota}$ is contracted, but the form of the Imperfect is $\acute{\epsilon}\delta\epsilon\epsilon$.

(b) The same rules apply to the contracted future of verbs, as for $\mu\epsilon\nu\acute{\iota}\omicron\upsilon\sigma\iota$, $\kappa\alpha\tau\alpha\pi\lambda\omicron\nu\tau\acute{\iota}\epsilon\iota\nu$, $\chi\alpha\rho\acute{\iota}\epsilon\sigma\theta\alpha\iota$. But a similar contraction into $\epsilon\upsilon$ (see above) takes place with some 'Attic' futures, as $\kappa\omicron\mu\epsilon\acute{\iota}\mu\epsilon\theta\alpha$, $\acute{\alpha}\nu\tau\alpha\gamma\omega\mu\epsilon\acute{\iota}\mu\epsilon\nu\omicron\varsigma$.

(c) In verbs in $\acute{\alpha}\omega$, the Attic contraction into α is generally left open, but instead of the diaeresis appearing as $\alpha\omega$, $\alpha\omicron$, $\alpha\upsilon$, it mostly follows the analogy of verbs in $\epsilon\omega$, and appears as $\epsilon\omega$, $\epsilon\omicron$, $\epsilon\upsilon$, as $\acute{\omicron}\rho\acute{\epsilon}\omega$, $\acute{\omicron}\rho\acute{\epsilon}\omicron\mu\epsilon\nu$, $\acute{\omicron}\rho\epsilon\omicron\nu$, $\acute{\omicron}\rho\acute{\epsilon}\omega\mu\epsilon\nu$, etc. But the Attic contraction ϕ or $\bar{\alpha}$ remains undisturbed, as $\acute{\omicron}\rho\acute{\eta}\varsigma$, $\acute{\omicron}\rho\acute{\alpha}\sigma\theta\alpha\iota$. $\chi\rho\acute{\epsilon}\omega$ and $\chi\rho\acute{\alpha}\omicron\mu\alpha\iota$ however do not contract into η but α .

(d) Verbs in $\omicron\omega$ generally follow the Attic rules of contraction, but in verbs in which a vowel precedes the letters

able to contraction, $\omicron\omicron$ and $\omicron\upsilon$ are mostly contracted to $\epsilon\upsilon$, as $\acute{\epsilon}\delta\iota\kappa\alpha\iota\text{---}\epsilon\upsilon\nu$, $\acute{\alpha}\xi\mu\acute{\epsilon}\nu\tau\alpha\iota$.

§ 10. Verbs in μ .

(a) The 2nd and 3rd Pers. Sing. and 3rd Pers. Plur. of $\tau\acute{\iota}\theta\eta\mu\iota$, $\acute{\iota}\sigma\tau\eta\mu\iota$, and $\delta\acute{\iota}\delta\omega\mu\iota$ follow the forms of the ω conjugation as $\tau\acute{\iota}\theta\epsilon\iota\varsigma$, $\tau\acute{\iota}\theta\epsilon\acute{\iota}$, $\tau\acute{\iota}\theta\epsilon\acute{\iota}\sigma\iota$; $\acute{\iota}\sigma\tau\acute{\eta}\varsigma$, $\acute{\iota}\sigma\tau\acute{\eta}$, $\acute{\iota}\sigma\tau\acute{\alpha}\sigma\iota$; $\delta\acute{\iota}\delta\omicron\iota\varsigma$, $\delta\acute{\iota}\delta\omicron\acute{\iota}$, $\delta\acute{\iota}\delta\omicron\upsilon\sigma\iota$. The imperf. of $\tau\acute{\iota}\theta\eta\mu\iota$ is $\acute{\epsilon}\tau\acute{\iota}\theta\epsilon\alpha$, $\acute{\epsilon}\tau\acute{\iota}\theta\epsilon\epsilon\varsigma$, $\acute{\epsilon}\tau\acute{\iota}\theta\epsilon\epsilon$. Particip. Perf. of $\acute{\iota}\sigma\tau\eta\mu\iota$, $\acute{\epsilon}\sigma\tau\epsilon\acute{\epsilon}\varsigma$.

(b) Dialectical forms of $\epsilon\acute{\iota}\mu\iota$ ($\sigma\mu\iota$) are—For $\acute{\epsilon}\sigma\mu\acute{\epsilon}\nu$, $\epsilon\acute{\iota}\mu\epsilon\nu$; for $\acute{\epsilon}\lambda\epsilon\nu$, $\acute{\epsilon}\lambda\eta\sigma\alpha\nu$; for $\acute{\acute{\alpha}}\nu$ and $\omicron\delta\omicron\sigma\alpha$, $\acute{\acute{\alpha}}\omega\nu$ and $\acute{\acute{\epsilon}}\omicron\upsilon\sigma\alpha$, etc.; for $\acute{\eta}\nu$, $\acute{\iota}\sigma\mu\epsilon\nu$, or sometimes $\acute{\acute{\epsilon}}\alpha$, $\acute{\acute{\iota}}\alpha\varsigma$, $\acute{\acute{\iota}}\alpha\tau\epsilon$.

(c) Forms of $\omicron\acute{\iota}\delta\alpha$ — $\omicron\acute{\iota}\delta\alpha\varsigma$ — $\acute{\iota}\delta\mu\epsilon\nu$ — $\omicron\acute{\iota}\delta\alpha\sigma\iota$. Conj. $\epsilon\acute{\iota}\delta\acute{\iota}\omega$. Opt. $\epsilon\acute{\iota}\delta\acute{\epsilon}\eta\nu$. Imperf. $\acute{\eta}\delta\epsilon\alpha$ — $\acute{\eta}\delta\epsilon\epsilon$ — $\acute{\eta}\delta\acute{\epsilon}\alpha\tau\epsilon$ — $\acute{\eta}\delta\epsilon\sigma\alpha\nu$.

(d) Forms of $\epsilon\acute{\iota}\mu\iota$ ($\acute{\epsilon}\delta\omicron$) Imperf. $\acute{\eta}\mu\alpha$ — $\acute{\eta}\mu\epsilon$ — $\acute{\eta}\mu\iota\sigma\alpha\nu$.

(e) $\delta\epsilon\acute{\iota}\kappa\eta\nu\mu\iota$ and $\zeta\epsilon\acute{\iota}\gamma\gamma\eta\nu\mu\iota$ follow partly the conjugation in μ and partly that in ω .

SELECTIONS FROM HERODOTUS.

THE STORY OF SOLON AND CROESUS.

(B. i. chaps. 29-31; 84-87.)

The history of Herodotus is an account of the great feud between Asia and Europe. There were many stories told on either side about the various acts of violence that led to the quarrel, such as the rape of Io, of Europa, and of Helen: a woman, as usual, figuring in them, as the *causa terrima belli*. Herodotus evidently considers the blame lay with the Asiatics; and he proceeds to tell the story of Croesus, king of Lydia, the first historical aggressor (τὸν πρῶτον ὑπάρξαντα δδίκων ἔργων ἐς τοὺς Ἕλληνας, l. i. 5). Croesus, son of Alyattes, made himself master of most of the countries west of the river Halys. Like Solomon, in wealth if not in wisdom, he lived in magnificent state, and his court was visited by great men from all parts, to partake of his splendid hospitality and gaze on his priceless treasures. Among the most famous of his guests was Solon, the Athenian.

I. INTERVIEW OF CROESUS AND SOLON.

I. § 1.

Ἀπικνέονται^{1a, 2a} ἐς Σάρδεις^{3a} ἀκμαζούσας πλούτῳ ἄλλοι τε οἱ πάντες ἐκ τῆς Ἑλλάδος σοφισταί,

οἱ τοῦτον τὸν χρόνον ἐτύγγχανον εόντες^{10b}, ὡς ἕκα-
στος αὐτῶν ἀπικνέοιτο^{2a}. καὶ δὴ καὶ Σόλων, ἀνὴρ
Ἀθηναῖος, ὃς Ἀθηναίοισι νόμους κελεύσασι ποιήσας, 5
ἀπεδήμησε ἔτεα^{5a} δέκα, κατὰ θεωρίας^{5a} πρόφασιν
ἐκπλώσας, ἵνα δὴ μὴ τινα τῶν νόμων ἀναγκασθῇ λύσαι
τῶν^{6a} ἔθετο. αὐτοὶ γὰρ οὐκ οἶοι τε ἦσαν αὐτὸ ποιῆ-
σαι Ἀθηναῖοι· ὀρκίοισι^{6a} γὰρ μεγάλοισι κατείχοντο,
δέκα ἔτεα χρήσεσθαι νόμοισι τοὺς^{6a} ἂν σφι^{6a} Σόλων 10
θῇται. Αὐτῶν δὴ ὧν^{3c} τούτων καὶ τῆς θεωρίας
ἐκδημήσας ὁ Σόλων εἵνεκεν, ἐς Αἴγυπτον ἀπῆκετο
παρὰ Ἀμασιν, καὶ δὴ καὶ ἐς Σάρδεις^{5a} παρὰ
Κροίσον. ἀπικόμενος δὲ, ἐξεινίζετο ἐν τοῖσι
βασιλῆοισι^{4b} ὑπὸ τοῦ Κροίσου.

15

(B. i. 29, 30.)

After Solon had been taken round the royal treasure-houses, Croesus asked him who was the happiest man he had ever known, and Solon, to the surprise of his host, answered, "Tello, the Athenian."

I. § 2.

Μετὰ δὲ, ἡμέρη^{5a} τρίτῃ ἢ τετάρτῃ, κελεύσαντος
Κροίσου, τὸν Σόλωνα θεράποντες περιήγον κατὰ
τοὺς θησαυροὺς, καὶ ἐπεδείκνυσαν πάντα εόντα^{10b}
μεγάλα τε καὶ ὀλβια. θηησάμενον δὲ μιν τὰ πάντα
καὶ σκεψάμενον ὡς οἱ^{6a} κατὰ καιρὸν ἦν, εἶρετο ὁ 5
Κροῖσος τάδε· "Ξεῖνε^{2o} Ἀθηναῖε, παρ' ἡμέας^{6b}
γὰρ περὶ σέο^{6a} λόγος ἀπῆκεται πολλὸς, καὶ σοφίης
ᾧκεν τῆς σῆς καὶ πλάνης, ὡς φιλοσοφῶν^{2a} γῆν

πολλὴν θεωρίας εἵνεκεν³⁰ ἐπελήλυθας. νῦν ἂν ἵμεροι
 10 ἐπείρεσθαί μοι ἐπῆλθε, εἴ τινα ἤδη πάντων εἶδες
 ὀλβιώτατον;” Ὁ μὲν, ἐλπίζων εἶναι ἀνθρώπων ὀλ-
 βιώτατος, ταῦτα ἐπειρώτα. Σόλων δέ, οὐδὲν ὑπο-
 θωπεύσας, ἀλλὰ τῷ εὐντὶ^{10b} χρησάμενος, λέγει·
 “Ὁ βασιλεῦ, Τέλλον Ἀθηναῖον.” Ἀποθωμάσας^{3b}
 15 δὲ Κροῖσος τὸ λεχθέν, ἔρετο ἐπιστρεφόμενος· “Κοίη^{1a}
 δὴ κρίνεις Τέλλον εἶναι ὀλβιώτατον;” Ὁ δὲ εἶπε
 “Τέλλῳ τούτῳ μὲν, τῆς πόλιος^{2a} εἰς ἡκούσης, παῖδες
 ἦσαν καλοὶ τε καὶ γαθοὶ, καὶ σφί εἶδε ἅσασι τέκνα
 ἐκγενόμενα, καὶ πάντα παραμείναντα· τούτῳ δέ, τῷ
 20 βίου εὖ ἤκοντι, ὡς τὰ παρ’ ἡμῖν, τελευτὴ τοῦ βίου
 λαμπροτάτῃ ἐπεγένετο. γενομένης γὰρ Ἀθηναίοισι
 μάχης πρὸς τοὺς ἀστυγείτονας ἐν Ἐλευσίνι, βωθῆ-
 σας^{4a}, καὶ τροπὴν ποιήσας τῶν πολεμίων, ἀπέθανε
 κάλλιστα. καὶ μιν Ἀθηναῖοι δημοσίῃ τε ἔθαψαν
 25 αὐτοῦ τῆπερ^{8a} ἔπεσε, καὶ ἐτίμησαν μεγάλως.”

(B. i. 30.)

Croesus, hoping he should at least come second on the list, asks Solon whom he considered next happiest. Solon gives that place to Cleobis and Bito of Argos, and tells their story.

I. § 3.

Ὡς δὲ τὰ κατὰ τὸν Τέλλον προετρήσατο ὁ Σό-
 λων τὸν Κροῖσον, εἶπας πολλά τε καὶ ὀλβια, ἐπα-
 ρώτα τίνα δεύτερον μετ’ ἐκείνων ἴδοι, δοκέων^{3a} πάγῃ
 δευτερίᾳ^{4b} γῶν^{2b} οἴσεσθαι. ὁ δὲ εἶπε· “Κλέοβις

τε καὶ Βίτωνα. τούτοις γὰρ, εὐοῦσι γένος Ἀργεί- 5
 οισι, βίος τε ἀρκέων^{9a} ὑπὴν, καὶ πρὸς τούτῳ, ῥώμῃ
 σώματος τοιήδε^{2a}. ἀεθλοφόροι τε ἀμφοτέροι ὁμοίως
 ἦσαν, καὶ δὴ καὶ λέγεται ὅδε ὁ λόγος. εὐούσης ὀρτῆς^{4c}
 τῇ Ἡρῇ τοῖσι Ἀργείοισι, ἔδεε^{9a} πάντως τὴν μητέρα
 αὐτῶν ζεύγῃ κομισθῆναι ἐς τὸ ἱρόν^{4c}. οἱ δὲ σφι βόες 10
 αἱ τοῦ ἀγροῦ οὐ παρεγίνοντο ἐν ὥρῃ· ἐκκλησιόμενοι^{4b}
 δὲ τῇ ὥρῃ οἱ νεηνῖαι, ὑποδύντες αὐτοὶ ὑπὸ τὴν ζεύγ-
 λην, ἔλκον τὴν ἄμαξαν, ἐπὶ τῆς ἀμάξης δὲ σφι
 ὀχέτο ἡ μήτηρ. σταδίους δὲ πέντε καὶ τεσσαερά-
 κοντα διακομίσαντες, ἀπίκοντο ἐς τὸ ἱρόν· ταῦτα δὲ 15
 σφι ποιήσας, καὶ ὀφθεῖσι ὑπὸ τῆς πανηγύριος^{5b},
 τελευτὴ τοῦ βίου ἀρίστη ἐπεγένετο. διέδεξε^{3d} τε ἐν
 τούτοις ὁ θεὸς, ὡς ἄμεινον εἴη ἀνθρώπῳ τεθνάναι
 μᾶλλον ἢ ζῶειν. Ἀργεῖοι μὲν γὰρ περιστάντες
 ἐμακάριζον τῶν νεηνιέων^{8a} τὴν ῥώμην· αἱ δὲ Ἀρ- 20
 γίαι, τὴν μητέρα αὐτῶν, οἶον τέκνων ἐκύρησε. ἡ δὲ
 μήτηρ περιχαρὴς εὐοῦσα τῷ τε ἔργῳ καὶ τῇ φήμῃ,
 σῆσσε ἀντίον τοῦ ἀγάλματος, εὐχετο, Κλέοβί τε
 καὶ Βίτωνι, τοῖσι ἐωντῆς^{4c} τέκνοισι, οἳ μιν ἐτίμησαν
 μεγάλως, δοῦναι τὴν θεὸν τὸ^{8a} ἀνθρώπῳ τυχεῖν 25
 ἄριστόν ἐστι· μετὰ ταύτην δὲ τὴν εὐχὴν, ὡς ἔθυσαν
 τε καὶ εὐωχῆθησαν, κατακοιμηθέντες ἐν αὐτῷ τῷ ἱρῷ
 αἱ νεηνῖαι, οὐκέτι ἀνέστησαν, ἀλλ’ ἐν τελεῇ τούτῳ
 ἴσχοντο. Ἀργεῖοι δὲ σφεν^{8b} εἰκόνας ποιησάμενοι,
 ἀέθισαν ἐς Δελφοῦς, ὡς ἀνδρῶν ἀρίστων γενο- 30
 μένων.”

(B. i. 31.)

1. Die erste Aufgabe ist die Bestimmung der
Gesamtheit der in der Untersuchung
beteiligten Personen. Diese Bestimmung
muss so genau wie möglich sein, da
sonst die Ergebnisse nicht
verwertbar sind. Die Bestimmung
muss auch so erfolgen, dass
jede Person, die in der
Untersuchung
beteiligt ist, auch in der
Bestimmung
erwähnt wird.
2. Die zweite Aufgabe ist die Bestimmung
der Merkmale, die in der Untersuchung
berücksichtigt werden sollen. Diese
Bestimmung muss so genau wie
möglich sein, da sonst die
Ergebnisse nicht
verwertbar sind. Die Bestimmung
muss auch so erfolgen, dass
jede Person, die in der
Untersuchung
beteiligt ist, auch in der
Bestimmung
erwähnt wird.
3. Die dritte Aufgabe ist die Bestimmung
der Methoden, die in der Untersuchung
angewandt werden sollen. Diese
Bestimmung muss so genau wie
möglich sein, da sonst die
Ergebnisse nicht
verwertbar sind. Die Bestimmung
muss auch so erfolgen, dass
jede Person, die in der
Untersuchung
beteiligt ist, auch in der
Bestimmung
erwähnt wird.

Croesus is vexed that he is thus passed over, but Solon tells him that no one can be called happy till he has ended his days happily, and that great prosperity is jealously watched by heaven: the higher a man's estate, the more liable it is to a sudden fall. Then Croesus dismisses his Mentor for a fool.

I. § 4.

Σόλων μὲν δὴ εὐδαιμονίης δευτερήϊα^{4b} ἔνεμε τοῖσι. Κροῖσος δὲ σπερχθεῖς, εἶπε· “ὦ ξῦν Ἀθηναῖε, ἡ δὲ ἡμετέρη εὐδαιμονία οὕτω τοι ἀπερριπταὶ ἐς τὸ μηδὲν, ὥστε οὐδὲ ἰδιωτέων^{5a} ἀνδρῶν 5 ἀξίους ἡμέας^{6b} ἐποίησας;” Ὁ δὲ εἶπε· “ὦ Κροῖσε, ἐπιστάμενόν με τὸ θεῖον πᾶν ἐὼν φθονερόν τε καὶ ταραχώδες, ἐπειρωτᾶς ἀνθρωπίνων^{7b} πρηγμάτων^{8a} πέρι; ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστὶ ἰδέειν τὰ μὴ τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν· ἐμοὶ δὲ σὺ 10 καὶ πλουτέειν μὲν μέγα φαίνεται^{9a}, καὶ βασιλεὺς εἶναι πολλῶν ἀνθρώπων· ἐκεῖνο δὲ τὸ εἶρε^{10a} με, οὐκω^{11a} σε ἐγὼ λέγω, πρὶν ἂν τελευτήσαντα καλῶς τὸν αἰῶνα πύθωμαι. οὐ γάρ τοι ὁ μέγα πλούσιος μᾶλλον τοῦ ἐπ’ ἡμέραν ἔχοντος ὀλβιωτέρος ἐστὶ. εἰ μὴ 15 οἱ τύχῃ ἐπίσποιτο, πάντα καλὰ ἔχοντα τελευτήσαι εὐ τὸν βίον. πολλοὶ μὲν γὰρ ζᾶπλουτοι ἀνθρώπων, ἀνόλβιοι εἰσι· πολλοὶ δὲ μετρίως ἔχοντες βίον, εὐτυχέες^{12a}. ὁ μὲν δὴ μέγα πλούσιος, ἀνόλβιος ὢ, δυοῖσι προέχει τοῦ εὐτυχέος^{13a} μούνοισι^{14a}. οὗτος δὲ, 20 τοῦ πλουσίου καὶ ἀνόλβιου πολλοῖσι. ὁ μὲν, ἐπὶ

θυμὴν ἐκτελεῖσαι, καὶ ἄτην μεγάλην προσπεσοῦσαν ἐνέει· δυνατότερος ὁ δὲ, τοισίδε προέχει ἐκείνου ἄτην μὲν καὶ ἐπιθυμίην οὐκ ὁμοίως δυνατός ἐκείνῳ ἐνέει, ταῦτα δὲ ἡ εὐτυχία οἱ ἀπερύκει· ἄπληρος δὲ ἐστὶ, ἀνουςος^{15a}, ἀπαθὴς κακῶν, εὐπαις, εὐειδής· εἰ δὲ 25 πρὸς τοῦτοισι ἐτι τελευτήσῃ τὸν βίον, οὗτος ἐκείνους, τὸν^{16a} σὺ ζητεῖς, ὀλβιος κεκλησθαι ἄξιός ἐστι. πρὶν δ’ ἂν τελευτήσῃ, ἐπισχέειν, μηδὲ καλέειν κα^{17a} ὀλβιον, ἀλλ’ εὐτυχέα^{18a}. τὰ πάντα μὲν νυν τῶτα συλλαβεῖν ἀνθρώπον ἐόντα ἀδύνατόν ἐστι, 30 ὥστερ χώρη^{19a} οὐδεμία καταρκέει πάντα ἐωυτῇ^{20a} παρέχουσα, ἀλλὰ ἄλλο μὲν ἔχει, ἕτερον δὲ ἐπιδέεται· ἡ δὲ ἂν τὰ πλείστα ἔχῃ, ἀρίστη αὕτη. ὥς δὲ καὶ ἀνθρώπου σῶμα ἐν οὐδὲν αὐταρκές ἐστι· τὸ μὲν γὰρ ἔχει, ἄλλου δὲ ἐνδεές ἐστι. ὥς δ’ ἂν αὐτῶν 35 πλείστα ἔχων διατελέῃ^{21a}, καὶ ἔπειτα τελευτήσῃ εὐχερίστως τὸν βίον, οὗτος παρ’ ἐμοὶ τὸ οὐνομα^{22a} τοῦτο, ὃ βασιλεῦ, δίκαιός ἐστι φέρεσθαι. σκοπέειν δὲ χρὴ παντὸς χρήματος τὴν τελευτὴν κη^{23a} ἀποβήσεται. πολλοῖσι γὰρ δὴ ὑποδέξας^{24a} ὀλβον ὁ θεός, 40 τρορρίζους ἀνέτρεψε.” Ταῦτα λέγων τῷ Κροίσῳ, ὡς καὶ αὐτὸς ἐχαρίζετο, οὕτως λόγου μιν ποιησάμενος εὐαὶνός ἀποπέμπεται· κάρτα δόξας ἀμαθέα εἶναι, ὅς τὰ παρεόντα ἀγαθὰ μετεῖς^{25a}, τὴν τελευτὴν παντὸς χρήματος ὁρᾶν^{26a} ἐκέλευε.

(B. i. 32, 33.)

II. THE FALL OF CROESUS.

Solon's warning was soon to come true. Croesus first loses, by an untoward accident, the son whose life he had guarded like the apple of his eye: then, deceived by the ambiguous answer of the Delphic oracle, he resolves to attack Cyrus, for he was uneasy at the growing power of Persia. But he has to fall back upon Sardis, his capital city, and after an obstinate battle the aggressor finds himself besieged.

Sardis was deemed impregnable; but a skilful climber found his way up to the citadel by an undefended path. The troops of Cyrus followed him, and the city was stormed.

II. § 1.

Σάρδιες^{5a} δὲ ἤλωσαν ὦδε. ἐπειδὴ τεσσереσκαίδε-
κάτῃ ἐγένετο ἡμέρῃ πολιορκεομένῃ^{5a} Κροίσῳ, Κῦρος
τῇ στρατιῇ τῇ ἑωυτοῦ, διαπέμψας ἱππέας, προῖπε,
τῷ πρώτῳ ἐπιβάντι τοῦ τείχεος δῶρα δώσειν. μετὰ
5 δὲ τοῦτο, πειρησαμένης τῆς στρατιῆς, ὥς οὐ προ-
χώρει, ἐνθαῦτα^{1b} τῶν ἄλλων πεπαυμένων, ἀνὴρ
Μάρδος ἐπειράτο προσβαίνων, τῷ οὐνομα^{5o} ἦν
Ἵρροιάδης, κατὰ τοῦτο τῆς ἀκροπόλιος τῇ οὐδεῖ
ἐτέτακτο φύλακος· οὐ γὰρ ἦν δεινὸν, κατὰ τοῦτο
10 μὴ ἀλφ' ὀκέ^{1o}. ἀπότομός τε γάρ ἐστι ταύτῃ ἡ
ἀκρόπολις, καὶ ἄμαχος· Ὁ ὦν^{3e} δὲ Ἵρροιάδης οὗτος
ὁ Μάρδος, ἰδὼν τῇ προτεραίῃ^{5a} τῶν τινα Λυδῶν
κατὰ τοῦτο τῆς ἀκροπόλιος καταβάντα ἐπὶ κνήμῃ
ἄνωθεν κατακυλισθεῖσαν, καὶ ἀνελόμενον, ἐφράσθη

καὶ ἐς θυμὸν ἐβάλετο. τότε δὲ δὴ αὐτὸς τε ἀνεβε-¹⁵
βήκεε^{5b}, καὶ κατ' αὐτὸν ἄλλοι Περσέων^{5o} ἀνέβαινον.
προσβάντων δὲ συχνῶν, οὕτω δὲ Σάρδιες τε ἠλώ-
εσαν^{5b}, καὶ πᾶν τὸ ἄστυ ἐπορθέετο.

(B. i. 84.)

The son of Croesus, who was dumb, seeing his father on the point of being slain, regained his speech in the agony of the moment.

II. § 2.

Κατ' αὐτὸν δὲ Κροίσον τάδε ἐγένετο. ἦν οἱ παῖς,
τὰ μὲν ἄλλα ἐπικεικός, ἄφωνος δέ. ἐν τῇ ὦν^{3e}
παρελθούσῃ εὖστοι ὁ Κροῖσος τὸ πᾶν ἐς αὐτὸν
ἐπεποιήκεε^{5b}, ἄλλα τε ἐπιφραζόμενος, καὶ δὴ καὶ
ἡ Δελφοὺς περὶ αὐτοῦ ἐπεκόμφει χρησομένους. 5
ἡ δὲ Πυθίη οἱ εἶπε τάδε·

Λυδὲ γένος, πολλῶν βασιλεῦ, μέγα νήπιε Κροῖσε,
μὴ βούλευ^{4a} πολύνεκτον ἴην ἀνὰ δάματ' ἀκούειν
παιδὸς φθεγγομένου. τόδε σοι πολὺ λῶϊον ἀμφὶς
ἔμμεναι. αὐδήσει γὰρ ἐν ἡματι πρῶτον ἀνὸλβῃ.

10

Ἄλισκομένου δὲ τοῦ τείχεος, ἥϊε^{10a} γὰρ τῶν τις
Περσέων ἀλλογνώσας Κροίσον ὥς ἀποκτενέων^{9b},
Κροῖσος μὲν ἔνιν ὀρέων^{9o} ἐπιόντα, ὑπὸ τῆς παρεού-
σης συμφορῆς παρημελήκεε^{5b}, οὐδέ τι οἱ διέφερε
τληγέντι ἀποθανεῖν· ὁ δὲ παῖς οὗτος ὁ ἄφωνος, 15
ὡς εἶδε ἐπιόντα τὸν Πέρσην, ὑπὸ δέους τε καὶ κακοῦ
ἱρρηξε φωνὴν, εἶπε δέ· “ὦ ἄνθρωπε^{4a}, μὴ κτεῖνε
Κροίσον.” Οὗτος μὲν δὴ τοῦτο πρῶτον ἐφθέγγετο·

μετὰ δὲ τοῦτο ἤδη ἐφώνεε^{9a} τὸν πάντα χρόνον τῆς
20 ζόης.

(B. i. 85.)

Croesus was taken prisoner. His conqueror cast him in chains upon a pile of wood to be burned alive. Then Croesus, in the bitterness of his soul, remembered the warning words of Solon, and called three times aloud upon his name. When Cyrus learned the meaning of the cry, and heard the story, touched with pity and fear, he ordered the fire to be quenched.

II. § 3.

Οἱ δὲ Πέρσαι τὰς τε δὴ Σάρδις^{8a} ἔσχον, καὶ
αὐτὸν Κροῖσον ἐξώγησαν, ἄρξαντα ἕτα τεσσσερεσ-
καίδεκα, καὶ τεσσσερεσκαίδεκα ἡμέρας πολιορκηθέντα,
κατὰ τὸ χρηστήριόν τε καταπαύσαντα τὴν ἐωυτοῦ¹⁰
5 μεγάλην ἀρχὴν λαβόντες δὲ αὐτὸν οἱ Πέρσαι
ἤγαγον παρὰ Κῦρον. ὁ δὲ, συνήσας πυρὴν μεγά-
λην, ἀνεβίβασε ἐκ' αὐτὴν τὸν Κροῖσόν τε ἐν πέδῃσι
δεδεμένον, καὶ δις ἐπὶ Λυδῶν παρ' αὐτὸν παῖδας.
Τῷ δὲ Κροῖσῳ, ἐστεῶτι^{10a} ἐπὶ τῆς πυρῆς, ἐσελθεῖν,
10 καὶ περ ἐν κακῷ ὄντι τοσούτῳ, τὸ τοῦ Σόλωνος, ὡς
οἱ εἶη σὺν θεῷ εἰρημένον, τὸ "Μηδένα εἶναι τῶν
ζώντων ὀλβιον." ὡς δὲ ἄρα μιν προστῆναι τοῦτα,
ἀνενικαμένον τε καὶ ἀναστενάξαντα ἐκ πολλῇ
ἡσυχίης, ἐς τρεῖς ὀνομάσαι Σόλωνα. καὶ τὸν Κῦρον
15 ἀκούσαντα, κελεύσαι τοὺς ἐρμηνέας^{8b} ἐπειρεσθαι τὸν
Κροῖσον, τίνα τοῦτον ἐπικαλέοιτο· καὶ τοὺς προσ-
ελθόντας ἐπειρωτᾶν. Κροῖσον δὲ τέως μὲν σιγῇ

ἔχειν ἐρωτεώμενον· μετὰ δὲ, ὡς ἠναγκάζετο, εἰπεῖν·
"Τὸν^{8a} ἂν ἐγὼ πᾶσι τυράννοισι προετίμησα
μεγάλων χρημάτων ἐς λόγους ἔλθειν." / Ὡς δὲ σφι 20
ἄσσημα ἔφραζε, πάλιν ἐπειρώτεον τὰ λεγόμενα.
λιπαρέοντων δὲ αὐτῶν, καὶ ὄχλον παρεχόντων, ἔλεγε
δὲ, ὡς ἦλθε ἀρχὴν ὁ Σόλων, ἐὼν Ἀθηναῖος, καὶ
θησάμενος πάντα τὸν ἐωυτοῦ ὄλβον ἀποφλαυρίσειε
εἰα δὲ εἶπας, ὡς τε αὐτῷ πάντα ἀποβεβήκοι τῇ περ 25
αἰνός εἶπε, οὐδὲν τι μᾶλλον ἐς ἐωυτὸν λέγων, ἢ
ἐᾶσαν τὸ ἀνθρώπινον, καὶ μάλιστα τοὺς παρὰ
σφίσι αὐτοῖσι δοκέοντας ὀλβίους εἶναι. Τὸν μὲν
Κροῖσον ταῦτα ἀπηγέεσθαι· τῆς δὲ πυρῆς ἤδη 30
αἰμμένης, καίεσθαι τὰ περιέσχата. καὶ τὸν Κῦρον 30
ἀκούσαντα τῶν ἐρμηνέων τὰ εἶπε Κροῖσος μεταγ-
ρόντα τε, καὶ ἐνώσαντα^{4a} ὅτι καὶ αὐτὸς ἄνθρωπος
ὢν, ἄλλον ἄνθρωπον, γενόμενον ἐωυτοῦ εὐδαιμονίῃ
οὐκ ἐλάσσω, ζῶοντα πυρὶ διδοίη· πρὸς τε τούτοις,
ἴδοντα τὴν τίσιν, καὶ ἐπιλεξάμενον ὡς οὐδὲν εἶη 35
τῶν ἐν ἀνθρώποις ἀσφαλῶς ἔχον, κελεύειν σβεννύναι
τὴν ταχίστην τὸ καιόμενον πῦρ, καὶ καταβιβάζειν
Κροῖσόν τε καὶ τοὺς μετὰ Κροῖσον· καὶ τοὺς πειρω-
μένους οὐ δύνασθαι ἔτι τοῦ πυρὸς ἐπικρατῆσαι.

(B. i. 86.)

But the fire was too fierce, and had the mastery. Then Croesus prayed to Apollo, and suddenly there came a shower of rain from the clear blue sky, and the flames were extinguished.

W. H. D. Rieu

II. § 4.

Ἐνθαῦτα^{1b} λέγεται ὑπὸ Λυδῶν, Κροῖσον μαθόντα
 τὴν Κύρου μετάγνωσιν, ὡς ᾠρα³⁰ πάντα μὲν ἄνδρα
 σβηνύντα τὸ πῦρ, δυναμένους δὲ οὐκέτι καταλαβεῖν,
 ἐπιβόσασθαι^{4a}, τὸν Ἀπόλλωνα ἐπικαλούμενον, εἴ τί
 5 οἱ κεχαρισμένον ἐξ αὐτοῦ ἐδωρήθη, παραστῆναι, καὶ
 ῥύσασθαι μιν ἐκ τοῦ παρόντος κακοῦ. τὸν μὲν, δα-
 κρίνοντα ἐπικαλέσθαι τὸν θεόν· ἐκ δὲ αἰθρίας τε καὶ
 νηγεμῆς συνδραμέειν ἑξαπίνης νέφεα, καὶ χειμῶνά τε
 καταρραγῆναι, καὶ ὕσαι ὕδατι λαβροτάτῳ, κατασβε-
 10 σθῆναι τε τὴν πυρῆν. οὕτω δὲ μαθόντα τὸν Κύρον,
 ὡς εἶη ὁ Κροῖσος καὶ θεοφιλὴς καὶ ἀνὴρ ἀγαθός,
 καταβιβάσαντα αὐτὸν ἀπὸ τῆς πυρῆς, εἶρεσθαι τάδε·
 “Κροῖσε, τίς σε ἀνθρώπων ἀνέγνωσε, ἐπὶ γῇν τὴν
 ἐμὴν στρατευσάμενον, πολέμιον ἀντὶ φίλου ἐμοὶ
 15 καταστῆναι;” Ὁ δὲ εἶπε· “ὦ βασιλεῦ, ἐγὼ ταῦτα
 ἔκρηξα^{2a} τῇ σῇ μὲν εὐδαιμονίῃ, τῇ ἐμεωντοῦ^{4a} δὲ
 κακοδαιμονίῃ, αἴτιος δὲ τούτων ἐγένετο ὁ Ἑλλήνων
 θεός, ἐπαείρας ἐμὲ στρατεύεσθαι. οὐδεὶς γὰρ οὕτω
 ἀνόητός ἐστι, ὅς τις πόλεμον πρὸ εἰρήνης αἰρέεται.
 20 ἐν μὲν γὰρ τῇ, οἱ παῖδες τοὺς πατέρας θάπτουσι·
 ἐν δὲ τῷ, οἱ πατέρες τοὺς παῖδας. ἀλλὰ ταῦτα
 δαίμοσὶ κου¹ φίλον ἦν οὕτω γενέσθαι.”

(B. i. 87.)

Cyrus not only pardoned his royal prisoner, but took him for his friend and adviser. And when Croesus sent to reproach the Delphic god for having brought ruin upon

him, he learned how in his case the sins of the fathers had been visited upon the children; how his own interpretation of the oracle had drawn him to his doom, and, lastly, how the god had done the best he could for his worshipper; but there is a power stronger than the gods themselves—the power of Fate.

III. THE STORY OF CYRUS.

The last king of the Medes was Astyāges, son of Cyaxāres. He had given his daughter Mandāne in marriage to a Persian named Cambyses, “a peaceable man, of good family” (οἰκίης μὲν ἰόντα ἀγαθῆς, τρόπου δὲ ἡσυχίου, b. i. 107). But Astyāges dreamed that a vine grew from the body of his daughter and overshadowed the whole of Asia, so, as the dream seemed to threaten his sovereignty, he ordered the child that was born of her to be put to death. His vizier, Harpāgus, was to carry out the order, but not having the heart to kill the child, he passed it on to Mitradātes, one of the royal herdsmen, bidding him expose it upon the mountains.

III. § 1.

Ὁ μὲν Ἄρπαγος αὐτίκα ἄγγελον ἔπεμπε ἐπὶ
 τῶν βουκόλων τῶν Ἀστυάγεος τὸν ἡπίστατο νομάς
 τε ἐπιτηδεωτάτας^{2a} νέμοντα, καὶ οὖρεα³⁰ θηριωδέ-
 στατα· τῷ οὖνομα ἦν Μιτραδάτης, συνοίκεε δὲ τῇ
 ἑωτοῦ συνδούλῳ· οὖνομα δὲ τῇ γυναικὶ ἦν τῇ 5
 συνοίκεε, Κυνώ, κατὰ τὴν Ἑλλήνων γλῶσσαν· κατὰ
 δὲ τὴν Μηδικήν, Σπακώ· τὴν γὰρ κύνα καλέουσι
 σπάκα Μῆδοι.

FOURTH GREEK READER.

H

Ἐπεὶ ὦν ὁ βουκόλος σπουδῇ πολλῇ καλεόμενος
 10 ἀπύκετο, ἔλεγε ὁ Ἄρπαγος τάδε· “Κελεύει σε
 Ἀστυάγης τὸ παιδίον τοῦτο λαβόντα, θεῖναι ἐς τὸ
 ἐρημότατον τῶν οὐρέων, ὅπως¹⁰ ἂν τάχιστα δια-
 φθαρεῖ. καὶ τότε τοι ἐκέλευσε εἰπεῖν, ἣν μὴ ἀπο-
 κτείνῃς αὐτὸ, ἀλλὰ τεφ⁶⁴ τρώπῃ περιποιήσῃς,
 15 ὁλέθρῳ τῷ κακίστῳ σε διαχρήσεσθαι· ἐπορᾶν¹² δὲ
 ἐκκείμενον διατάτταγμαί ἐγώ.”

(B. i. 110.)

Now the herdsman's wife had just had a child still-born,
 and when she saw the babe brought in, clothed in royal
 apparel, she could not bear to think that it should die;
 so she put the dead child on the mountain instead of the
 living, and reared the little changeling at home.

III. § 2.

Ταῦτα ἀκούσας ὁ βουκόλος, καὶ ἀναλαβὼν τὸ
 παιδίον ἤμε¹⁰⁴ τὴν αὐτὴν ὀπίσω ὁδὸν, καὶ
 ἀπικνέεται ἐς τὴν ἑπαυλιν. τῷ δ' ἄρα καὶ αὐτῇ ἡ
 γυνή, τότε κως κατὰ δαίμονα τίκτει, οἰχομένου τοῦ
 5 βουκόλου ἐς πόλιν. ἦσαν δὲ ἐν φροντίδι ἀμφότεραι
 ἀλλήλων πέρι· ὁ μὲν, τοῦ τόκου τῆς γυναικὸς
 ἀρρωδέων· ἡ δὲ γυνή, ὅτι οὐκ ἐωθὼς ὁ Ἄρπαγος
 μεταπέμψαιτο αὐτῆς τὸν ἄνδρα. ἐπεὶ τε δὲ ἀπονε-
 στήσας ἐπέστη, οἷα ἐξ ἀέλπτου ἰδοῦσα ἡ γυνή, εἶρετο
 10 προτέρη, ὅτι μιν οὕτω προθύμως Ἄρπαγος μετα-
 πέμψαιτο. ὁ δὲ εἶπε· “ὦ γύναι, εἰδὼν τε ἐς πόλιν
 ἐλθὼν καὶ ἤκουσα τὸ⁶⁰ μήτε ἰδεῖν ὄφελον, μήτε κοτῇ

γασθῆναι ἐς δεσπότης τοὺς ἡμετέρους· οἶκος μὲν πᾶς
 Ἀρτάγου κλαυθμῷ κατεῖχτο· ἐγὼ δὲ ἐκπλαγεῖς,
 ἥα ἔσω. ὥς δὲ τάχιστα ἐσῆλθον, ὁρῶ⁹⁰ παιδίον 15
 προκείμενον, ἀσπαῖρόν τε καὶ κραυγανόμενον, κεκο-
 σμημένον χρυσῷ τε καὶ ἐσθῇτι ποικίλῃ. Ἄρπαγος
 δὲ ὡς εἶδε με, ἐκέλευε τὴν ταχίστην ἀναλαβόντα τὸ
 παιδίον, οἷχεσθαι φέροντα, καὶ θεῖναι ἐνθα θηριω-
 δότατον εἴη τῶν οὐρέων⁸⁰. φᾶς Ἀστυάγεα εἶναι 20
 τὸν ταῦτα ἐπιθέμενόν μοι, πολλὰ ἀπειλήσας εἰ μὴ
 σφεα⁶⁶ ποιήσαιμι. καὶ ἐγὼ ἀναλαβὼν ἔφερον,
 δακρύνων τῶν τινος οἰκετῶν⁸⁰ εἶναι· οὐ γὰρ ἂν κοτῇ
 κατέδοξα ἔνθεν γε ἦν. | ἐθαμβέον δὲ ὁρέων χρυσῷ τε
 καὶ εἵμασι κεκοσμημένον· πρὸς δὲ, καὶ κλαυθμὸν 25
 κατεσσεύετο¹⁰² ἐμφανέα ἐν Ἀρτάγῳ, καὶ πρόκα-
 τε δὴ κατ' ὁδὸν πυνθάνομαι τὸν πάντα λόγον
 θεράποντος, ὃς ἐμὲ προπέμπων ἔξω πόλιος⁸², ἐνε-
 χάρισε τὸ βρέφος, ὡς ἄρα Μανδάνης τε εἴη παῖς
 τῆς Ἀστυάγεω θυγατρὸς, καὶ Καμβύσῳ τοῦ Κύρου, 30
 καὶ μιν Ἀστυάγης ἐντέλλεται ἀποκτείνειν. νῦν τε ὁδε
 ὥστί.” Ἄμα δὲ ταῦτα ἔλεγε ὁ βουκόλος, καὶ
 ἀκαλίψας ἀπεδείκνυε. ἡ δὲ, ὡς εἶδε τὸ παιδίον
 μέγα τε καὶ εὐεῖδές ἐόν, δακρύσασσα, καὶ λαβομένη
 τῶν γουνάτων⁸⁰ τοῦ ἀνδρὸς, ἔχρηζε μηδεμιᾷ τέχνῃ 35
 αἰθεῖναι μιν. ὁ δὲ οὐκ ἔφη οἷός τε εἶναι ἄλλως αὐτὰ
 ποιεῖν· ἐπιφοιτήσῃν γὰρ κατασκόπους ἐξ Ἀρπά-
 γου ἐποψομένους· ἀπολέεσθαι⁹⁰ τε κάκιστα, ἣν μὴ
 σφεα ποιήσῃ. ὥς δὲ οὐκ ἔπειθε ἄρα τὸν ἄνδρα,

40 δεύτερα λέγει ἡ γυνὴ τάδε· “Ἐπεὶ τοῖνον οὐ δύναμαι
 σε πείθειν μὴ ἐκθῆναι, σὺ δὲ ὥδε ποιήσον, εἰ δὴ πᾶσα
 γε ἀνάγκη ὀφθῆναι ἐκκείμενον· τέτοκα γὰρ καὶ
 ἐγὼ, τέτοκα δὲ τεθνεὺς τοῦτο μὲν φέρων πρόθεσ,
 τὸν δὲ τῆς Ἀστυάγεος θυγατρὸς παῖδα ὡς ἐξ
 45 ἡμέων^α ἔοντα τρέφωμεν· καὶ οὕτω οὔτε σὺ ἀλώσσαι^α
 ἀδικέων τοὺς δεσπότας, οὔτε ἡμῖν κακῶς βεβουλευμένα
 ἔσται. ὃ τε γὰρ τεθνεὺς βασιληΐης^α ταφῆς κυρήσει,
 καὶ ὁ περιεὼν οὐκ ἀπολείπει τὴν ψυχὴν.” Κάρτα τι
 ἔδοξε τῷ βουκόλῳ πρὸς τὰ παρεόντα εὖ λέγειν ἢ
 50 γυνῇ, καὶ αὐτίκα ἐποίησε ταῦτα. τὸν μὲν ἔφερε
 θανατώσων παῖδα, τοῦτον μὲν παραδοῖ^{10α} τῇ
 ἑωυτοῦ γυναικί· τὸν δὲ ἑωυτοῦ, ἔοντα νεκρὸν, λαβὼν
 ἔθηκε ἐς τὸ ἄγγος ἐν τῷ ἔφερε τὸν ἕτερον· κοσμήσας
 δὲ τῷ κόσμῳ παντὶ τοῦ ἐτέρου παιδὸς, φέρων ἐς τὸ
 55 ἐρημότατον τῶν οὐρέων τιθεῖ^{10α}. ὡς δὲ τρίτῃ ἡμέρῃ
 τῷ παιδίῳ ἐκκειμένῳ ἐγένετο, ἥτε ἐς πόλιν ὁ βουκόλος,
 τῶν τινὰ προβόσκων φύλακον αὐτοῦ καταλιπὼν.
 ἐλθὼν δὲ ἐς τοῦ Ἀρπάγου, ἀποδεικνύναι ἔφη ἐτοίμῃ
 εἶναι τοῦ παιδίου τὸν νέκυν. πέμψας δὲ ὁ Ἀρπαγος
 60 τῶν ἑωυτοῦ δορυφόρων τοὺς πιστοτάτους, εἶδεν τι
 διὰ τούτων, καὶ ἔθαψε τοῦ βουκόλου τὸ παιδίον.
 καὶ τὸ μὲν ἐτέθαπτο· τὸν δὲ ὕστερον τούτων Κῦρος
 ὀνομασθέντα παραλαβοῦσα ἔτρεφε ἡ γυνὴ τοῦ
 βουκόλου, οὖνομα ἄλλο κού τι καὶ οὐ Κῦρος
 65 θεμένη.

(B. i. 112, 113.)

The young Cyrus is so imperious towards his play-
 fellows, that the father of a child whom he had beaten
 makes a complaint, and Cyrus is brought before Astyages.

III. § 3.

Καὶ ὅτε δὴ ἦν δεκαέτης ὁ παῖς, πρῆγμα^α ἐς
 αὐτὸν τοιόνδε γινόμενον ἐξέφηνέ μιν. ἔπαιζε ἐν τῇ
 κώμῃ ταύτῃ ἐν τῇ ἦσαν καὶ αἱ βουκολίαι αὐται,
 ἔπαιζε δὲ μετ' ἄλλων ἡλίκων ἐν ὁδοῖ· καὶ οἱ παῖδες
 παίζοντες εἶλοντο ἑωυτῶν βασιλέα εἶναι τοῦτον δὴ 5
 τὸν τοῦ βουκόλου ἐπέκλησιν παῖδα. ὁ δὲ αὐτῶν
 διάταξε τοὺς μὲν οἰκίας οἰκοδομέειν· τοὺς δὲ δορυ-
 φόρους εἶναι· τὸν δὲ κου τινὰ αὐτῶν, ὀφθαλμὸν
 βασιλέος εἶναι· τῷ δὲ τινι, τὰς ἀγγελίας ἐσφέρειν
 εἰδὼν γέρας· ὡς ἐκάστη ἔργον προστάσων. εἰς δὴ 10
 τούτων τῶν παιδίων συμπαίζων, ἔων Ἀρτεμβάρους
 παῖς, ἀνδρὸς δοκίμου ἐν Μήδοισι· οὐ γὰρ δὴ ἐποίησε
 τὸ προσταχθὲν ἐκ τοῦ Κύρου· ἐκέλευε αὐτὸν τοὺς
 ἄλλους παῖδας διαλαβεῖν. πειθομένων δὲ τῶν παιδίων,
 ὁ Κῦρος τὸν παῖδα τρηχέως^α κάρτα περιέσπε μαστι- 15
 γήων^α. ὁ δὲ, ἐπεὶ τε μετείθη^{1α} τάχιστα, ὥς γε δὴ
 ἀνάξια ἑωυτοῦ παθὼν, μᾶλλον τι περιημέκτεε· κατελ-
 θὼν δὲ ἐς πόλιν, πρὸς τὸν πατέρα ἀποικτίζετο τῶν
 ἐπὶ Κύρου ἦντησε, λέγων δὲ οὐ Κύρου, (οὐ γὰρ κω
 ἦν τοῦτο τοῦνομα,) ἀλλὰ πρὸς τοῦ βουκόλου τοῦ 20
 Ἀστυάγεος παιδός· Ὁ δὲ Ἀρτεμβάρης ὀργῇ ὡς
 εἶχε ἐλθὼν παρὰ τὸν Ἀστυάγεα, καὶ ἅμα ἀγόμενος
 τὸν παῖδα, ἀνάρσια πρῆγματα ἔφη πεπονθέναι,

Π

λέγων· “ὦ βασιλεῦ, ὑπὸ τοῦ σου δούλου, βουκόλον
 25 δὲ παιδὸς, ὧδε περιυβρίσμεθα,” (δεκνὺς τοῦ παιδὸς
 τοὺς ὤμους.) Ἀκούσας δὲ καὶ ἰδὼν ὁ Ἀστυάγης,
 θέλων τιμωρῆσαι τῇ παιδί τιμῇ τῆς Ἀρτεμβάρους
 εἵνεκα, μετεπέμπετο τὸν τε βουκόλον καὶ τὸν παῖδα.
 ἐπεὶ τε δὲ παρήσαν ἀμφότεροι, βλέψας πρὸς τὸν
 30 Κῦρον ὁ Ἀστυάγης, ἔφη· “Σὺ δὴ, ἐὼν τοῦδε
 τοιούτου ἐόντος παῖς, ἐτόλμησας τὸν τοῦδε παῖδα,
 ἐόντος πρώτου παρ’ ἐμοί, ἀεικέειν τοιῷδε περισκεῖν;”
 Ὁ δὲ ἀμείβετο ὧδε· “ὦ δέσποτα, ἐγὼ δὲ ταῦτα
 τούτου ἐποίησα σὺν δίκῃ. οἱ γὰρ με ἐκ τῆς κώμης
 35 παῖδες, τῶν καὶ ὅδε ἦν, παίζοντες, σφένον^α αὐτῶν
 ἐστήσαντο βασιλέα. ἐδόκεον γὰρ σφί εἶναι ἐς τοῦτο
 ἐπιτηδεύματος^α. οἱ μὲν νῦν ἄλλοι παῖδες τὰ ἐπιτασ-
 σόμενα ἐπετέλεον· οὗτος δὲ ἀνηκούστεός τε, καὶ λόγον
 εἶχε οὐδένα, ἐς ὃ ἔλαβε τὴν δίκην. εἰ ὦν δὴ τοῦδε
 40 εἵνεκα ἄξιός τευ^α κακοῦ εἰμί, ὧδέ τοι πάρειμι.”

(B. i. 114, 115.)

Astyāges recognises Cyrus, and having extorted a confession from the herdsman, charges Harpāgus with disobedience; but he makes no show of anger, only he bids Harpāgus to dinner with him.

III. § 4.

Ταῦτα λέγοντος τοῦ παιδὸς, τὸν Ἀστυάγεα ἐσή-
 ἀνάγνωσις αὐτοῦ· καὶ οἱ ὅ τε χαρακτήρ του προσώ-
 που προσφέρεσθαι ἐδόκεε ἐς ἑωυτὸν, καὶ ἡ ὑπόκρισις
 ἐλευθερωτέρη εἶναι· ὅ τε χρόνος τῆς ἐκθέσιος^α

τῇ ἡλικίᾳ τοῦ παιδὸς ἐδόκεε συμβαίνειν. ἐκπλαγεὶς 5
 δὲ τούτοις, ἐπὶ χρόνον ἀφθογγος ἦν. μόγις δὲ δὴ
 κοτε ἀνεκχεῖς, εἶπε, θέλων ἐκπέμψαι τὸν Ἀρτεμ-
 βάρεα, ἵνα τὸν βουκόλον μόνον λαβὼν βασανίσῃ·
 “Ἀρτέμβαρες, ἐγὼ ταῦτα ποιήσω, ὥστε σὲ καὶ τὸν
 παῖδα τὸν σὸν μηδὲν ἐπιμέμψεσθαι.” Τὸν μὲν δὴ 10
 Ἀρτεμβάρεα πέμπει· τὸν δὲ Κῦρον ἦγον ἔσω οἱ
 θεράποντες, κελεύσαντος τοῦ Ἀστυάγεος. ἐπεὶ δὲ
 ὑπελείπτο ὁ βουκόλος μόνος, μουνωθέντα^α τὰδε
 αὐτὸν εἶρετο ὁ Ἀστυάγης, κόθεν λάβοι τὸν παῖδα,
 καὶ τίς αἶν ὁ παραδοῦς; ὁ δὲ ἐξ ἑωυτοῦ τε ἔφη 15
 γεγονέναι, καὶ τὴν τεκοῦσαν αὐτὸν ἔτι εἶναι παρ’
 ἑωυτῷ. Ἀστυάγης δὲ μιν οὐκ εὖ βουλευέσθαι ἔφη,
 ἐπιθυμόντα ἐς ἀνάγκας μεγάλας ἀπικνέεσθαι· ἅμα
 τε λέγων ταῦτα, ἐσήμαινε τοῖσι δορυφόροις λαμ-
 βάνειν αὐτόν· ὁ δὲ, ἀγόμενος ἐς τὰς ἀνάγκας, οὕτω 20
 δὴ ἔφαινε τὸν ἐόντα λόγον. ἀρχόμενος δὴ ἀπ’
 ἀρχῆς διεξήει, τῇ ἀληθείᾳ^α χρεώμενος· καὶ κατέ-
 βαινε ἐς λιτὰς τε καὶ συγγνώμην ἑωυτῷ κελεύων
 ἔχειν αὐτόν. Ἀστυάγης δὲ, τοῦ μὲν βουκόλου τὴν
 ἀληθείην ἐκφήναντος, λόγον ἤδη καὶ ἐλάσσω ἐποίεετο· 25
 Ἀρτάγῃ δὲ καὶ μεγάλως μεμφόμενος, καλεῖν αὐτόν
 τοὺς δορυφόρους ἐκέλευε. ὡς δὲ οἱ παρῆν ὁ Ἀρ-
 παγος, εἶρετό μιν ὁ Ἀστυάγης· “Ἀρπαγε, τέφ^α
 δὴ μόρῃ τὸν παῖδα κατεχρήσαο^α, τόν τοι παρέδωκα
 αἰ θυγατρὸς γεγονότα τῆς ἐμῆς;” Ὁ δὲ Ἀρπαγος, 30
 ὡς εἶδε τὸν βουκόλον ἔνδον ἐόντα, οὐ τρέπεται ἐπὶ

ψευδῆσ' ὁδόν, ἵνα μὴ ἐλεγχόμενος ἀλίσκηται· ἀλλὰ
λέγει τάδε· “ὦ βασιλεῦ, ἐπεὶ τε παρέλαβον τὸ
παιδίον, ἐβούλεον σκοπῶν ὅπως σοὶ τὲ ποιήσω κατὰ
35 νόον, καὶ ἐγὼ πρὸς σὲ γενόμενος ἀναμάρτητος, μήτε
θυγατρὶ τῇ σῇ μήτε αὐτῷ σοι εἶην αὐθέντης. ποιῶ
δὴ ὧδε. καλέσας τὸν βουκόλον τόνδε, παραδίδωμι τὸ
παιδίον, φᾶς σέ τε εἶναι τὸν κελύοντα ἀποκτεῖναι
αὐτό. καὶ λέγων τοῦτό γε. οὐκ ἐψευδόμην· σὺ γάρ
40 ἐντελλεο⁸⁰ οὕτω. παραδίδωμι μέντοι τῷδε κατὰ
τάδε, ἐντειλόμενος θείναι μιν ἐς ἐρήμον οὖρος, καὶ
παρμένοντα φυλάσσειν ἄχρι οὗ τελευτήσῃ· ἀπει-
λήσας παντοῖα τῷδε, ἣν μὴ τάδε ἐπιτελέα ποιήσῃ.
ἐπεὶ τε δὲ, ποιήσαντος τούτου τὰ κελυόμενα,
45 ἐτελεύτησε τὸ παιδίον, πέμψας τῶν εὐνούχων τοῖς
πιστοτάτους, καὶ εἶδον δι' ἐκείνων, καὶ ἔθαψά μιν.
οὕτως ἔσχε, ὦ βασιλεῦ, περὶ τοῦ πρήγματος τούτου
καὶ τοιούτῳ μὶν ἔχρησατο ὁ παῖς.”
/ Ἄρπαγος μὲν δὴ τὸν ἰθὺν ἔφαινε λόγον. Ἄστυ-
50 ἀγης δὲ, κρύπτων τόν⁸⁰ οἱ ἐνείχε χόλον διὰ τὸ
γεγονὸς, πρῶτα μὲν κατάπερ¹² ἤκουσε αὐτὸς πρὸς
τοῦ βουκόλου τὸ πρήγμα, πάλιν ἀπηγέστο τῷ Ἄρ-
πάγῳ· μετὰ δὲ, ὥς οἱ ἐκαλλιλόγητο, κατέβαινε
λέγων, ὥς “περίεστί τε ὁ παῖς, καὶ τὸ γεγονὸς
55 ἔχει καλῶς. Τῷ τε γὰρ πεποιημένῳ, ἔφη λέγων, εἰ
τὸν παῖδα τούτον ἔκαμνον μεγάλως, καὶ θυγατρὶ τῇ
ἐμῇ διαβεβλημένος οὐκ ἐν ελαφρῷ ἐποιεῦμην. ὥς ὦν
τῆς τύχης εὖ μετεστεώσης¹⁰² τοῦτο μὲν, τὸν σεωντοῦ

παῖδα ἀπόπεμψον παρὰ τὸν παῖδα τὸν νηλῦδα·
τοῦτο δὲ, (σῶστρα γὰρ τοῦ παιδὸς μέλλω θύειν 60
τοῖσι θεῶν τιμὴ αὕτη προσκείται,) πάρισθί μοι ἐπὶ
δείπνον.”

(B. i. 116-118.)

But Astyāges meanwhile slew the son of Harpāgus, and
made savoury meat of his flesh, and after the dinner he
showed the horror-struck father what he had been feast-
ing on.

III. § 5.

Ἄρπαγος μὲν, ὡς ἤκουσε ταῦτα, προσκυνήσας,
καὶ μεγάλα ποιησάμενος ὅτι τε ἡ ἀμαρτὰς οἱ ἐς
ἰὸν ἐγεγονέε⁸⁰, καὶ ὅτι ἐπὶ τύχησι⁸² χρηστῆσι
ἐπὶ δείπνον κέκλητο, ἦε ἐς τὰ οἰκία. ἐσελθὼν δὲ
τὴν ταχίστην, ἣν γὰρ οἱ παῖς εἰς μούνος, ἔτεα τρία 5
καὶ δέκα κου μάλιστα γεγωνὸς, τοῦτον ἐκπέμπει,
ἵνα τε κελύων ἐς Ἀστυάγεος, καὶ ποιέειν ὃ τι ἂν
καῖνος κελύῃ. αὐτὸς δὲ περιχαρὴς ὢν, φράζει τῇ
γυναικὶ τὰ συγκυρήσαντα. Ἄστυάγης δὲ, ὥς οἱ
ἐτίκετο ὁ Ἀρπάγου παῖς, σφάξας αὐτὸν, καὶ κατὰ 10
μέλα διελὼν, τὰ μὲν ὥπτησε, τὰ δὲ ἐψῆσε τῶν
κρεῶν. εὐτυχτα δὲ ποιησάμενος, εἶχε ἐτοῖμα. ἐπεὶ
τε δὲ, τῆς ὥρης γινομένης τοῦ δείπνου, παρήσαν
αἱ τε ἄλλοι δαίτυμόνες καὶ ὁ Ἄρπαγος, τοῖσι μὲν
ἄλλοισι καὶ αὐτῷ Ἀστυάγει παρетиθέατο⁸² τρά- 15
πεζαι ἐπιπλέαι μηλείων κρεῶν. Ἀρπάγῳ δὲ, τοῦ
παιδὸς τοῦ ἐωυτοῦ, πλὴν κεφαλῆς τε καὶ ἄκρων

χειρῶν τε καὶ ποδῶν, τὰ ἄλλα πάντα· ταῦτα δὲ
χωρὶς ἔκειτο ἐπὶ κανέῳ κατακεκαλυμμένη. ὥς δὲ τῷ
20 Ἀρπάγῳ ἐδόκεε ἅλῃς ἔχειν τῆς βόρῃς, Ἀστυάγῃ
εἶρετό μιν, εἰ ἡσθίῃ τι τῇ θοίνῃ· φαμένον δὲ
Ἀρπάγου καὶ κάρτα ἡσθῆναι, παρέφερον, τοῖσι
προσέκειτο, τὴν κεφαλὴν τοῦ παιδὸς κατακεκαλυμ-
μένην, καὶ τὰς χεῖρας καὶ τοὺς πόδας· Ἀρπαγον
25 δὲ ἐκέλευον προστάντες ἀποκαλύπτειν τε καὶ λαβεῖν
τὸ βούλεται αὐτῶν. πειθόμενος δὲ ὁ Ἀρπαγος,
καὶ ἀποκαλύπτων, ὅρῳ τοῦ παιδὸς τὰ λειμμάτα·
ιδὼν δὲ, οὔτε ἐξεπλάγη, ἐντός τε ἑωυτοῦ γίνεται
εἶρετο δὲ αὐτὸν ὁ Ἀστυάγης, εἰ γινώσκει ὅτε
30 θηρίου κρέα βεβρώκοι. ὁ δὲ καὶ γινώσκειν ἔφη, καὶ
ἀρεστον εἶναι πᾶν τὸ ἂν βασιλεὺς ἔρῃ. τούτοις
δὲ ἀμειψάμενος, καὶ ἀναλαβὼν τὰ λοιπὰ τῶν κρεῶν,
ἦε ἐς τὰ οἰκία. ἐνθεῦτεν^{1b} δὲ ἔμελλε, ὥς ἐγὼ δο-
κέω, ἀλίσας θάψειν τὰ πάντα.

(B. i. 119.)

Meanwhile Harpāgus nursed his revenge, and when
Cyrus was grown up, he sent him a secret letter, calling
on him to put himself at the head of the Persians, and
revolt from Astyāges.

III. § 6.

Τῷ δὲ Κύρῳ διαιτῶμένῳ ἐν Πέρσῃσι βουλόμενος
ὁ Ἀρπαγος δηλῶσαι τὴν ἑωυτοῦ γνώμην, ἄλλω
μὲν οὐδαμῶς εἶχε, ἅτε τῶν ὁδῶν φυλασσομένων· ὁ
δὲ ἐπιτεχνᾷται τοιόνδε. λαγὸν^{6c} μηχανησάμενος,

καὶ ἀνασχίσας τοῦτον τὴν γαστέρα, καὶ οὐδὲν ἀπο- 5
τίλας, ὥς δὲ εἶχε, οὕτω ἐσέθηκε βιβλίον, γράψας
τά οἱ ἐδόκεε. ἀπόρραψας δὲ τοῦ λαγῶ τὴν γασ-
τέρα, καὶ δίκτυα δούς, ἅτε θηρευτῇ, τῶν οἰκετέων^{6a}
τῷ πιστοτάτῳ, ἀπέστειλε ἐς τοὺς Πέρσας· ἐντει-
λάμενός οἱ ἀπὸ γλώσσης διδόντα τὸν λαγὸν Κύρῳ 10
ἐπιπᾶν, αὐτοχειρὶ μιν διελεῖν, καὶ μηδένα οἱ ταῦτα
ποιεῖντι παρεῖναι. Ταῦτα δὲ δὴ ὦν ἐπιτελέα
ἐγένετο· καὶ ὁ Κύρος παραλαβὼν τὸν λαγὸν ἀνέ-
σχισε. εὐρὼν δὲ ἐν αὐτῷ τὰ βιβλίον ἐνεὸν^{10b}, λαβὼν
ἔτελεγετο. τὰ δὲ γραμμάτα ἔλεγε τάδε. «⁷Ω 15
καὶ Καμβύσῃ, σὲ γὰρ θεοὶ ἐπορέωσι^{9a}. οὐ γὰρ
ἐν κοτῇ ἐς τοσοῦτον τύχης ἀπείκει^{4a}. σὺ νῦν
Ἀστυάγεα τὸν σεωυτοῦ φονέα τίσεις· κατὰ μὲν γὰρ
τὴν τούτου προθυμίην τέθνηκας· τὸ δὲ κατὰ θεοῦς
τε καὶ ἐμὲ περίεις. τά σε καὶ πάλαι δοκέω πάντα 20
ἀμειψασθῆναι, σέο τε αὐτοῦ πέρι ὡς ἐπρήχθη^{2a},
καὶ οἶα ἐγὼ ὑπὸ Ἀστυάγεος πέπονθα, ὅτι σε οὐκ
ἐτέκτεινα, ἀλλὰ ἔδωκα τῷ βουκόλῳ. σὺ νῦν ἦν
βούλῃ ἐμοὶ πείθεσθαι, τῇσπερ Ἀστυάγης ἄρχαι
χώρας, ταύτης ἀπάσης ἄρξεις. Πέρσας γὰρ ἀνα- 25
τάσας ἀπίσταςθαι^{1a}, στρατηλάτεις ἐπὶ Μήδους·
καὶ ἦν τε ἐγὼ ὑπὸ Ἀστυάγεος ἀποδεχθῆναι^{2a} στρα-
τηγὸς ἀντὶ σέυ, ἔστι τοι τὰ σὺ βούλει^{3a}, ἦν
τε τῶν τις δοκίμων ἄλλος Μήδων. πρῶτοι γὰρ
ἄνθρωποι ἀποστάντες ἀπ' ἐκείνου, καὶ γενόμενοι πρὸς 30
σέο Ἀστυάγεα καταίρειν^{1a} πειρήσονται· ὥς ὦν.

ετοίμου τοῦ γε ἐνθάδε ἔοντος, ποίεις ταῦτα, καὶ ποίεις κατὰ τάχος.”

(B. i. 123, 124.)

Astyāges was mad enough to send Harpāgus to suppress the revolt which ensued, but he deserted to the side of the Persians, who then made an easy conquest of the Medes.

Then follows a long list of the triumphs of Cyrus. Harpāgus, having been appointed his general, reduces the Lydians and Ionians who had revolted, while Cyrus pursues his conquests in Upper Asia, and declares war against Labynetos King of Babylon.

On his march he must cross the river Gyndes, and he wastes a whole summer in dividing its waters into 360 petty streamlets, because one of the sacred horses was washed away by its rapid current.

III. § 7.

Ἐπεὶ τε δὲ ὁ Κῦρος πορευόμενος ἐπὶ τὴν Βαβυλῶνα ἐγένετο ἐπὶ Γύνδῃ ποταμῷ, τοῦ αἱ μὲν πηγαὶ ἐν Ματινηοῖσι οὖρεσι, ῥέει δὲ διὰ Δαρδανέων, ἐκ-
δοῖ^{10a} δὲ ἐς ἕτερον ποταμὸν Τίγριν. τοῦτον δὲ
5 τὸν Γύνδην ποταμὸν ὡς διαβαίνειν ἐπειράτο ὁ Κῦρος, ἔοντα νηυσὶ περητὸν, ἐνθαῦτά^{1b} οἱ τῶν τι-
ρῶν ἵππων τῶν λευκῶν ὑπὸ ὕβριος ἐσβὰς ἐς τὸν ποταμὸν, διαβαίνειν ἐπειράτο. ὁ δὲ μιν συμψήσας,
ὑποβρύχιον οἰχώκεε^{1b} φέρων. κάρτα τε δὴ ἐχαλά-
10 παине τῷ ποταμῷ ὁ Κῦρος τοῦτο ὑβρίσαντι, καὶ οἱ ἐπηκέλησε, οὕτω δὲ μιν ἀσθενέα ποιήσιν, ὥστε τοῦ λοιποῦ καὶ γυναϊκάς μιν εὐπετέως, τὸ γόνυ οἱ

βρεχούσας, διαβήσεσθαι. μετὰ δὲ τὴν ἀπειλὴν, μετεῖς^{1a} τὴν ἐπὶ Βαβυλῶνα στρατεύουσιν, διαίρει τὴν στρατιὴν δίσχα. διελὼν δὲ, κατέτεινε σχοινοτε-
15 κίας ὑποδέξας^{2d} διώρυχας ὀγδώκοντα^{4a} καὶ ἑκατὸν παρ' ἑκάτερον τὸ χεῖλος τετραμμένως τοῦ Γύνδου πάντα τρόπον. διατάξας δὲ τὸν στρατὸν, ὀρύσσειν ἐκέλευε. οἶα δὲ ὁμίλον πολλοῦ ἐργαζομένου, ἦντο μὲν τὸ ἔργον, ὅμως μέντοι τὴν θερείην πᾶσαν 20 αὐτοῦ ταύτῃ διέτριψαν ἐργαζόμενοι.

(B. i. 189.)

The Babylonians are driven within their massive walls, prepared to stand a siege, if need be, for years. But Cyrus diverted the water from the Euphrates, and the Persians, entering by the river-bed, surprised the careless citizens in the midst of their revels.

III. § 8.

Ὡς δὲ τὸν Γύνδην ποταμὸν ἐτίσατο Κῦρος, ἐς τριηκοσίας καὶ ἐξήκοντά μιν διώρυχας διαλαβὼν, καὶ τὸ δεύτερον ἔαρ ὑπέλαμπε, οὕτω δὴ ἤλαυνε ἐπὶ τὴν Βαβυλῶνα. οἱ δὲ Βαβυλώνιοι ἐκστρατεύσαν-
5 μενοι, ἔμενον αὐτόν. ἐπεὶ δὲ ἐγένετο ἐλαύνων 5 ἄγχοῦ τῆς πόλιος, συνέβαλόν τε οἱ Βαβυλώνιοι, καὶ ἐσσωθέντες τῇ μάχῃ, κατελήθησαν ἐς τὸ ἄστυ. οἶα δὲ ἐξεπιστάμενοι ἔτι πρότερον τὸν Κῦρον οὐκ
ἐπ' αὐτῷ^{1a} ἀτρεμίζοντα, ἀλλ' ὀρέοντες^{1b} αὐτὸν παντὶ ἔθνεϊ ὁμοίως ἐπιχειρόντα, προεσάζαντο σιτία ἐτέων κάρ-
10 τα πολλῶν. Ἐνθαῦτα οὗτοι μὲν λόγον εἶχον τῆς

πολιορκίης οὐδένα· Κύρος δὲ ἀπορίησι¹⁴ ἐνείχετο, αἵ
 χρόνου τε ἐγγινομένου συχνοῦ, ἀνωτέρω τε οὐδὲν
 τῶν πραγμάτων προκοπτομένων. Εἴτε δὴ ὦν ἄλλος
 15 οἱ ἀπορέοντι ὑπεθήκατο, εἴτε καὶ αὐτὸς ἔμαθε τὸ¹⁵
 ποιητέον οἱ ἦν, ἐποίησε δὴ τοιόνδε. τάξας τὴν στρα-
 τὴν ἅπασαν ἐξ ἐμβολῆς τοῦ ποταμοῦ, τῇ ἐς τὴν
 πόλιν ἐσβάλλει, καὶ ὅπισθε αὐτὶς τῆς πόλιος τάξας
 ἐτέρους, τῇ ἐξίει ἐκ τῆς πόλιος ὁ ποταμός· προεῖπε
 20 τῷ στρατῷ, ὅταν διαβατὸν τὸ ῥέεθρον ἴδωνται
 γενόμενον, ἐσιέναι ταύτῃ ἐς τὴν πόλιν. οὕτω τε
 δὴ τάξας, καὶ κατὰ ταῦτα παραινέσας, ἀπήλαυσε
 αὐτὸς σὺν τῷ ἀρχηγῷ¹⁶ τοῦ στρατοῦ. Ἀπικόμενος
 δὲ ἐπὶ τὴν λίμνην, ἣν ἡ Βαβυλωνίων βασιλεία
 25 ὥρυσσε, καὶ τὸν ποταμὸν διώρυχι ἐσαγαγὼν ἐς τὴν
 λίμνην ἐοῦσαν ἔλος, τὸ ἀρχαῖον ῥέεθρον διαβατὸν
 εἶναι ἐποίησε, ὑπονοστήσαντος τοῦ ποταμοῦ. γενο-
 μένου δὲ τούτου τοιούτου, οἱ Πέρσαι, οἵπερ ἐτε-
 τάχατο¹⁷ ἐπ' αὐτῷ τούτῳ, κατὰ τὸ ῥέεθρον τοῦ
 30 Εὐφρήτεω ποταμοῦ, ὑπονενοστηκότες ἀνδρὶ ὥς ἐς
 μέσον μὴρὸν μάλιστα κη, κατὰ τοῦτο ἐσήσαν¹⁸
 ἐς τὴν Βαβυλῶνα. Εἰ μὲν ἦν προεπύθοντο, ἢ
 ἔμαθον οἱ Βαβυλώνιοι τὸ ἐκ τοῦ Κύρου ποιούμενον,
 οὐδ' ἂν περιϋδόντες τοὺς Πέρσας ἐσελθεῖν ἐς τὴν
 35 πόλιν διέφθειραν κάκιστα. κατακλητῆσαντες¹⁹ γὰρ
 ἂν πάσας τὰς ἐς τὸν ποταμὸν πυλίδας ἐχούσας,
 καὶ αὐτοὶ ἐπὶ τὰς αἰμασιᾶς ἀναβάντες τὰς παρὰ
 τὰ χεῖλα τοῦ ποταμοῦ ἐληλαμένας, ἔλαβον αὖ

σφας ὡς ἐν κύρτῃ. ἡν δὲ ἐξ ἀπροσδοκῆτου σφί
 παρέστησαν οἱ Πέρσαι. ὑπὸ δὲ μεγάθεος²⁰ τῆς 40
 πόλιος, ὡς λέγεται ὑπὸ τῶν ταύτῃ οἰκημένων, τῶν
 περὶ τὰ ἔσχατα τῆς πόλιος ἐλαωκότων, τοὺς τὸ
 μέσον οἰκέοντας τῶν Βαβυλωνίων οὐ μανθάνειν
 ἐλαωκότητας· ἀλλὰ (τυχεῖν γὰρ σφί ἐοῦσαν ὀρτὴν²¹)
 χορεύειν τε τούτον τὸν χρόνον, καὶ ἐν εὐπαθείῃσι 45
 εἶναι, ἐς ὃ δὴ καὶ τὸ κάρτα ἐπύθοντο, καὶ Βαβυλῶν
 μὲν οὕτω τότε πρῶτον ἀραίρητο.

(B. i. 190, 191.)

Intoxicated by his successes, Cyrus desired to annex
 Scythia to his empire. He made an expedition against
 the Massagetæ, and their widowed queen Tomyris.

Tomyris is quite willing to risk a battle with him; she
 will either let him cross the Araxes into her country, or
 will advance with her army into his.

III. § 9.

Ἦν δὲ, τοῦ ἀνδρὸς ἀποθανόντος, γυνὴ τῶν Μασ-
 σαγέτων βασιλεία· Τόμυρις οἱ ἦν οὐνομα. ταύτην
 τίμπτων ὁ Κύρος ἐμνάτο τῷ λόγῳ. ἡ δὲ Τόμυρις
 σιωπῶσα οὐκ αὐτὴν μιν μνώμενον, ἀλλὰ τὴν Μασ-
 σαγέτων βασιλῆτῃν, ἀκείπατο τὴν πρόσοδον. Κύρος 5
 δὲ μετὰ τοῦτο, ὡς οἱ δόλω οὐ προεχώρησε, ἐλάσας
 ἐπὶ τὸν Ἀράξεα, ἐποιέετο ἐκ τοῦ ἐμφανέος ἐπὶ
 τῷ Μασσαγέτῃ στρατηγῇ, γεφύρας τε ζευγ-
 νῶν¹⁰ ἐπὶ τοῦ ποταμοῦ, διάβασιν τῷ στρατῷ, καὶ
 τήγους ἐπὶ πλοίων τῶν διαπορθμευόντων τὸν πο- 10
 ταμὸν οἰκοδομώμενος.

ἔχοντι δὲ οἱ τοῦτον τὸν πόνον, πέμψασα ἡ
 Τόμυρις κήρυκα, ἔλεγε τάδε· “ὦ βασιλεῦ Μήδων,
 παῦσαι σπεύδων τὰ σπεύδεις· οὐ γὰρ ἂν εἰδείης¹⁰
 15 εἴ τοι ἐς καιρὸν ἔσται ταῦτα τελεύμενα¹¹. παυσά-
 μενος δὲ, βασιλεὺς τῶν σεωυτοῦ, καὶ ἡμέας ἀνέχων
 ὀρέων ἄρχοντας τῶν περ ἄρχομεν. Οὐκ ἂν
 ἐβελήσεις ὑποθήκησι τῇσινδε χρᾶσθαι, ἀλλὰ πάντα
 μᾶλλον ἢ δι’ ἡσυχίης εἶναι, σὺ δὲ εἰ μεγάλως προ-
 20 θυμέσαι¹². Μασσαγετίων πειρηθῆναι, φέρε, μόχθων
 μὲν, τὸν ἔχεις ζευγνύς¹³ τὸν ποταμὸν, ἄφες· σὺ
 δὲ, ἡμέων ἀναχωρησάντων ἀπὸ τοῦ ποταμοῦ τριῶν
 ἡμερέων ὁδὸν, διάβαινε ἐς τὴν ἡμετέραν. εἰ δ’ ἡμέας
 βούλει ἐσδέξασθαι μᾶλλον ἐς τὴν ὑμετέραν,
 25 σὺ τῶντ’¹⁴ τοῦτο ποίει.” Ταῦτα δὲ ἀκούσας ὁ
 Κῦρος, συνεκάλεσε Περσέων τοὺς πρώτους· συνα-
 γείρας δὲ τούτους, ἐς μέσον σφί προετίθει¹⁵ τὸ
 πρῆγμα, συμβουλευόμενος ὁκότερα ποιέη. τῶν δ’
 κατὰ τῶντ’ αἰ γινώμει συνεξέπιπτον, κελυόντων
 30 ἐσδέκεσθαι¹⁶ Τόμυριν τε καὶ τὸν στρατὸν αὐτῆς ἐν
 τὴν χώραν.

(B. i. 205, 206.)

Croesus, who was still in attendance on Cyrus, is urging
 on him to follow Tomyris into her own country, recom-
 mending him to leave his camp stored with savoury meats
 and wine in abundance, that the Massagetae might become
 an easy prey after a long debauch.

III. § 10.

Παρεὼν δὲ καὶ μεμφόμενος τὴν γνώμην ταύτην

Κροῖσος ὁ Λυδὸς, ἀπεδείκνυτο¹⁰ ἐναντίην τῇ προ-
 καμένη γνώμῃ, λέγων τάδε· “ὦ βασιλεῦ, εἶπον
 μὲν καὶ πρότερόν τοι, ὅτι ἐπεὶ με Ζεὺς ἔδωκέ τοι,
 τὸ ἂν ὀρῶ σφάλμα ἐὼν οἴκῳ τῷ σῷ, κατὰ δύναμιν
 5 ἀποτρέψειν. τὰ δὲ μοι παθήματα, εὐὸντα ἀχάριτα,
 μαθήματα ἐγεγόνει¹¹. Εἰ μὲν ἀθάνατος δοκέεις
 εἶναι, καὶ στρατιῆς τοιαύτης ἄρχειν, οὐδὲν ἂν εἴη
 πρῆγμα γνώμας ἐμὲ σοὶ ἀποφαίνεσθαι. εἰ δὲ ἐγ-
 νικας ὅτι ἄνθρωπος καὶ σὺ εἰς, καὶ ἐτέρων τοιῶνδε
 10 ἄρχεις, ἐκείνο πρῶτον μάθε, ὥς κύκλος τῶν ἀνθρω-
 πῶν ἐστὶ πρηγμάτων· περιφερόμενος δὲ, οὐκ ἐὰν
 αἰεὶ τοὺς αὐτοὺς εὐτυχεῖν. ἤδη ὦν ἐγὼ γνώμην ἔχω
 περὶ τοῦ προκειμένου πρηγματος τὰ ἔμπαλιν ἢ
 οὔτοι. εἰ γὰρ ἐβελήσομεν ἐσδέξασθαι τοὺς πολε-
 15 μίους ἐς τὴν χώραν, ὅδε τοι ἐν αὐτῷ κίνδυνος ἐνι-
 ἐσσωθεῖς μὲν, προσαπολλύεις πᾶσαν τὴν ἀρχήν·
 δῆλα γὰρ δὴ, ὅτι νικῶντες Μασσαγέται, οὐ τὸ
 ὀπίσω φεύγονται, ἀλλ’ ἐπ’ ἀρχὰς τὰς σὰς ἐλῶσι.
 νικῶν δὲ, οὐ νικᾷς τοσοῦτον, ὅσον εἰ διαβὰς ἐς τὴν
 20 ἐκείνων, νικῶν Μασσαγέτας, ἔποιο φεύγουσι· τῶντ’¹²
 γὰρ ἀντιθήσω ἐκείνῳ, ὅτι νικήσας τοὺς ἀντιευμένους
 ἐλας ἰθὺ τῆς ἀρχῆς τῆς Τομύριος. Χωρὶς τε τοῦ
 ἀπηγημένου, αἰσχροὺ καὶ οὐκ ἀνασχετὸν, Κῦρόν γε
 τὸν Καμβύσῳ γυναικὶ εἴξαντα ὑποχωρῆσαι τῆς
 25 χώρας. Νῦν ὦν μοι δοκεῖ, διαβάντας προελθεῖν
 ὅσον ἂν ἐκείνοι διεξίωσι· ἐνθεῦτεν δὲ τάδε ποιῶν-
 τας, πειραῖσθαι ἐκείνων περιγενέσθαι. ὥς γὰρ ἐγὼ

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I

πυνθάνομαι, Μασσαγέται εἰσὶ ἀγαθῶν τε Περσικῶν
 30 ἄπειροι, καὶ καλῶν μεγάλων ἀπαθείας. τούτοιςιν ὦν
 τοῖσι ἀνδράσι, τῶν προβάτων ἀφειδέως πολλὰ
 κατακόψαντας, καὶ σκευάσαντας, προθεῖναι ἐν τῇ
 στρατοπέδῳ τῇ ἡμετέρῃ δαῖτα· πρὸς δὲ, καὶ κρη-
 τήρας ἀφειδέως οἶνου ἀκρήτου, καὶ σιτία παντοῖα.
 35 ποιήσαντας δὲ ταῦτα, ὑπολειπομένους τῆς στρατιῆς
 τὸ φλαυρότατον, τοὺς λοιποὺς αὐτῶν^{1a} ἐξαναχωρεῖν
 ἐπὶ τὸν ποταμόν. ἦν γὰρ ἐγὼ γνώμης μὴ ἀμάρτω,
 κείνοι ἰδόμενοι ἀγαθὰ πολλὰ, τρέφονται τε πρὸς
 αὐτὰ, καὶ ἡμῖν τὸ ἐνθεῦτεν^{1b} λείπεται ἀπόδεξις^{2a}
 40 ἔργων μεγάλων.”



(B. i. 207.)

Cyrus follows the advice of Croesus, crosses the Araxes, and defeats the Massagetae in battle. Among the captives was Spargapises, son of Tomyris.

III. § 11.

Γινώμαι μὲν αὐταὶ συνέστασαν. Κῦρος δὲ, με-
 τείς τὴν προτέρην γνώμην, τὴν Κροίσου δὲ ἐλόμενος,
 προηγόρευε Τομύρι ἐξαναχωρεῖν, ὡς αὐτοῦ διαβη-
 σομένου ἐπ' ἐκείνην. ἡ μὲν δὲ ἐξαναχώρεε, κατὰ^{1a}
 5 ὑπέσχετο πρῶτα. Κῦρος δὲ, Κροίσον ἐς τὰς χεῖρας
 ἐσθείς τῇ ἑωυτοῦ παιδὶ Καμβύσῃ, τῇ περ τὴν
 βασιλητὴν ἐδίδου, καὶ πολλὰ ἐντειλάμενός οἱ τιμᾶν
 τε αὐτὸν καὶ εὖ ποιεῖν, ἣν ἡ διάβασις ἡ ἐπὶ
 Μασσαγέτας μὴ ὀρθωθῇ· ταῦτα ἐντειλάμενος, καὶ,

ἀποστείλας τούτους ἐς Πέρσας, αὐτὸς διέβαινε τὸν 10
 ποταμόν, καὶ ὁ στρατὸς αὐτοῦ.

Κῦρος δὲ προελθὼν ἀπὸ τοῦ Ἀράξου ἡμέρης
 ὁδὸν, ἐποίεε τὰς Κροίσου ὑποθήκας. μετὰ δὲ ταῦτα,
 Κύρου τε καὶ Περσέων τοῦ καθαροῦ στρατοῦ ἀπελά-
 σαντος ὀπίσω ἐπὶ τὸν Ἀράξου, λειφθέντος δὲ τοῦ 15
 ἀχρητοῦ, ἐπελθούσα τῶν Μασσαγетέων τριτημορίς
 τοῦ στρατοῦ, τοὺς τε λειφθέντας τῆς Κύρου στρα-
 τῆς ἐφόνευσεν ἀλεζομένους, καὶ τὴν προκειμένην ἰδόν-
 τες δαῖτα, ὡς ἐχειρώσαντο τοὺς ἐναντίους, κλιθέντες
 δαίνυντο· πληρωθέντες δὲ φορβῆς καὶ οἶνου, εὐδον. 20
 αἱ δὲ Πέρσαι ἐπελθόντες πολλοὺς μὲν σφειων ἐφό-
 κησαν, πολλῷ δ' ἔτι πλευνάς^{2a} ἐζώγησαν, καὶ
 ἄλλους, καὶ τὸν τῆς βασιλείας Τομύριος παῖδα,
 στρατηγέοντα Μασσαγетέων, τῷ οὐνομα ἦν Σπαρ-
 γαπίσης.

(B. i. 208, 211.)

25

Tomyris sends a bitter menace to Cyrus, and taunts him with his dishonourable and unsoldierlike victory. Spargapises prays that his hands may be unbound, and instantly uses his liberty to destroy himself.

III. § 12.

Ἡ δὲ, πυθομένη τά τε περὶ τὴν στρατιὴν γεγο-
 νότα καὶ τὰ περὶ τὸν παῖδα, πέμπουσα κήρυκα παρὰ
 Κύρον, ἔλεγε τάδε· “Ἀπληστε αἵματος Κῦρε,
 μηδὲν ἐπαρθῆς τῷ γεγονότι τῷδε πρήγματι, εἰ
 ἀμπελίνῳ καρπῷ, τῷ περ αὐτοὶ ἐμπιπλάμενοι 5

μαίνεσθε οὕτω ὥστε κατιόντος τοῦ οἴνου ἐς τὸ σῶμα,
ἐπαναπλῶειν ὑμῖν ἔπεα κακὰ, τοιοῦτ' φαρμάκῃ
δολώσας, ἐκράτησας παιδὸς τοῦ ἐμοῦ, ἀλλ' οὐ μάχῃ
κατὰ τὸ καρτερόν. νῦν ὦν μευ εὖ παραινέουσας
10 ὑπόλαβε τὸν λόγον. ἀποδούς μοι τὸν παῖδα, ἅπιθι
ἐκ τῆσδε τῆς χώρας ἀξήμιος, Μασσαγετέων τριτη-
μορίδι τοῦ στρατοῦ κατυβρίσας^{1a}. εἰ δὲ μὴ ταῦτα
σὺ ποιήσεις, ἥλιον ἐπόμενμ' ἐμοὶ τὸν Μασσαγετέων
δεσπότην, ἢ μὴν σὲ ἐγὼ, καὶ ἄπληστον εἶντα,
15 αἵματος κορέσω." Κῦρος μὲν νυν τῶν ἐπέων οὐδένα
τούτων ἀνενειχθέντων ἐποιέετο λόγον. ὁ δὲ τῆς
βασιλείης Τομύριος παῖς Σπαργαπίσης, ὥς μιν ὁ
τε οἶνος ἀνῆκε, καὶ ἔμαθε ἵνα ἦν κακοῦ, δεηθεὶς
Κύρου ἐκ τῶν δεσμῶν λυθῆναι, ἔτυχε· ὥς δὲ ἐλύθη
20 τε τάχιστα καὶ τῶν χειρῶν ἐκράτησε, διεργάζεται
ἐωυτόν. καὶ δὴ οὗτος μὲν τρόπῳ τοιοῦτ' τελευτᾷ.

(B. i. 212, 213.)

Tomyris is victorious after an obstinate fight, and insults
the dead body of Cyrus.

III. § 13.

Τόμυρις δὲ, ὥς οἱ ὁ Κῦρος οὐκ ἐσήκουσε, συλλέ-
ξασα πάσαν τὴν ἐωυτῆς δύναμιν, συνέβαλε Κύρῳ.
ταύτην τὴν μάχην, ὅσαι δὴ βαρβάρων ἀνδρῶν μάχαι
ἐγένοντο, κρίνω ἰσχυροτάτην γενέσθαι· καὶ δὴ καὶ
5 πυνθάνομαι οὕτω τοῦτο γενόμενον. πρῶτα μὲν γὰρ
λέγεται αὐτοὺς διαστάντας ἐς ἀλλήλους τοξεύειν

μετὰ δὲ, ὥς σφι τὰ βέλεα ^{hot and} ἐξετετόξευτο, συμ-
πεσόντας τῇσι ^{their} αἰχμησί τε καὶ τοῖσι ἐγχειριδίοισι
συνέχεσθαι· χρόνον τε δὴ ἐπὶ πολλὸν συνεστάναι
μαχομένους, καὶ οὐδετέρους ἐθέλειν φεύγειν· τέλος 10
δὲ, οἱ Μασσαγέται ^{for the sake of} περιεγένοντο· ἢ τε δὴ πολλή
τῆς Περσικῆς στρατιῆς αὐτοῦ ταύτῃ ^{the army} διεφθαρῆ, καὶ
δὴ καὶ αὐτὸς Κῦρος τελευτᾷ, βασιλεύσας τὰ πάντα
ἐνὸς δεόντα ^{thirty} τριήκοντα ἔτεα. ἀσκὸν δὲ πλήσασα
αἵματος ἀνθρωπίνου ^{human} Τόμυρις, ἐδίξητο ἐν τοῖσι 15
τεθνεῶσι τῶν Περσέων τὸν Κύρου νέκυν. ὥς δὲ
ἔρε, ἐναπῆκε^{1a} αὐτοῦ τὴν κεφαλὴν ἐς τὸν ἀσκόν·
λυμαινομένη δὲ τῷ νεκρῷ, ἐπέλεγε τάδε· "Σὺ μὲν ἐμέ
ζώουσάν τε καὶ νικῶσάν σε μάχῃ ἀπώλεσας, παῖδα
τὸν ἐμὸν ἐλὼν δόλῳ· σὲ δ' ἐγὼ, κατὰπερ^{1a} ἠπειλήσα, 20
αἵματος κορέσω."

(B. i. 214.)

IV. CAMBYSES IN EGYPT.

Cambyses, son of Cyrus, marches against Amasis, King
of Egypt, either from the mere lust of conquest, or because
Amasis palmed off another woman upon him when he had
asked his daughter in marriage. Cambyses, having got a
safe conduct from the Arab chiefs, made his way to Egypt
and found Psammenitus, son of King Amasis who had
lately died, awaiting him.

After an obstinate battle, Cambyses takes the city of
Memphis, and the Egyptians and their neighbours sur-
render themselves.

Ἐν δὲ τῷ Πηλουσίῳ καλεομένῳ στόματι τοῦ Νείλου ἐστρατοπεδεύετο Ψαμμήνιτος ὁ Ἀμάσιος παῖς, ὑπομένων Καμβύσην. Οἱ δὲ Πέρσαι, ἐπεὶ τε διεξέλασαν τὴν ἀνδρὸν, ἵζοντο πέλας τῶν Αἰ-
5 γυπτίων ὡς συμβαλέοντες¹¹. μάχης δὲ γενομένης καρτερῆς, καὶ πεσόντων ἐξ ἀμφοτέρων τῶν στρατο-
πέδων πλήθει πολλῶν, ἐτραποῦντο οἱ Αἰγύπτιοι.

Οἱ δὲ Αἰγύπτιοι ἐκ τῆς μάχης, ὡς ἐτράποντο, ἔφηνον οὐδενὶ κόσμῳ. Κατεληθέντων δὲ ἐς Μέμφιν,
10 ἔπεμπε ἀνὰ ποταμὸν Καμβύσης νέα¹² Μυτιληναίην, κήρυκα αἰγούσαν ἄνδρα Πέρσην, ἐς ὁμολογίην προκα-
λεόμενος Αἰγυπτίους. οἱ δὲ, ἐπεὶ τε τὴν νέα εἶδον ἐσελθοῦσαν ἐς τὴν Μέμφιν, ἐκχυθέντες ἅλεις ἐκ τοῦ
τείχεος, τὴν τε νέα διέφθειραν, καὶ τοὺς ἄνδρας
15 κρεουργήδον διασπάσαντες, ἐφόρεον ἐς τὸ τεῖχος. καὶ Αἰγύπτιοι μὲν μετὰ τοῦτο πολιορκεῖμενοι, χρόνῳ παρέστησαν. Οἱ δὲ προσεχέες Λίβυες, δει-
σαντες τὰ περὶ τὴν Αἴγυπτον γεγονότα, παρέδοσαν σφέας αὐτοὺς ἀμαχητί· καὶ φόρον τε ἐτάξαντο,
20 καὶ δῶρα ἔπεμπον. ὥς δὲ Κυρηναῖοι καὶ Βαρκαῖοι, δείσαντες ὁμοίως ἅ καὶ οἱ Λίβυες, ἕτερα τοιαῦτα ἐποίησαν.

(B. iii. 10-13.)

Psammenitus, sitting at the gate of Memphis, watched with dry eyes his daughter go into slavery, and his son being taken to execution—such sorrow lay too deep for

tears. But he broke down on seeing the beggary and distress of an old friend. Cambyses restored the king to favour, but he was found fomenting a revolt, and was put to death, by being forced to take a draught of bull's blood.

IV. § 2.

Ἡμέρῃ δὲ δεκάτῃ ἀπ' ἧς παρέλαβε τὸ τεῖχος τὸ ἐν Μέμφι Καμβύσης, κατίσας¹³ ἐς τὸ προάστειον ἐπὶ λίμνῃ τὸν βασιλέα τῶν Αἰγυπτίων Ψαμμήνιτον, βασιλεύσαντα μῆνας ἕξ, τοῦτον κατίσας σὺν ἄλλοις Αἰγυπτίοις, διεπειράτο αὐτοῦ τῆς ψυχῆς, ποιεῖν 5 τοιαῦτα. στείλας αὐτοῦ τὴν θυγατέρα ἐσθῆτι δουλητῇ, ἔξεπεμπε ἐπ' ὕδωρ ἔχουσαν ὑδρήϊον· συνέπεμπε δὲ καὶ ἄλλας παρθένους ἀπολέξας ἀνδρῶν τῶν πρώτων, ὁμοίως ἐσταλμένας τῇ τοῦ βασιλέως. ὥς δὲ βοῇ τε καὶ κλαυθμῷ παρήϊσαν αἱ παρθένοι παρὰ τοὺς 10 πατέρας, οἳ μὲν ἄλλοι πατέρες ἀνεβόων τε καὶ ἀντέκλαιον, ὀρέοντες τὰ τέκνα κεκακωμένα· ὁ δὲ Ψαμμήνιτος, προῖδων καὶ μαθὼν, ἔκνυε ἐς τὴν γῆν. παρεξελθουσέων¹⁴ δὲ τῶν ὑδροφόρων, δεύτερά οἱ τὸν παῖδα ἔπεμπε μετ' ἄλλων Αἰγυπτίων δισχιλίῳ τὴν 15 αὐτὴν ἡλικίην ἐχόντων, τοὺς τε αὐχένας κάλφ¹⁵ δεδεμένους, καὶ τὰ στόματα ἐγκεχαλινωμένους. ἦγοντο δὲ ποιὴν τίσοντες Μυτιληναίων τοῖσι ἐν Μέμφι ἀπολομένοις σὺν τῇ νηϊ¹⁶. ταῦτα γὰρ εἰκάσαν οἱ βασιλῆῃοι δικασταί, ὑπὲρ ἀνδρὸς ἐκάστου 20 δέκα Αἰγυπτίων τῶν πρώτων ἀνταπόλλυσθαι. ὁ δὲ, ἰδὼν παρεξίοντας, καὶ μαθὼν τὸν παῖδα ἀγινόμενον

ἐπὶ θάνατον, τῶν ἄλλων Αἰγυπτίων, τῶν περικατη-
 μένων^{1α} αὐτὸν, κλαίωντων καὶ δεινὰ ποιούντων, τῶντὸ
 25 ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρὶ. παρελθόντων δὲ
 καὶ τούτων, συνήνεκε ὥστε τῶν συμποτέων οἱ ἄνδρα
 ἀπηλικέστερον^{1α}, ἐκπεπτωκότα ἐκ τῶν ἐόντων,
 ἔχοντά τε οὐδέν, εἰ μὴ ὅσα πτωχός, καὶ προσαι-
 τέοντα τὴν στρατιήν, παρίεναι Ψαμμήνιτόν τε τὸν
 30 Ἀμάσιος, καὶ τοὺς ἐν τῇ προαστείῃ κατημένους τῶν
 Αἰγυπτίων. ὁ δὲ Ψαμμήνιτος ὡς εἶδε, ἀνακλαύσας
 μέγα, καὶ καλέσας οὐνόματι τὸν ἐταῖρον, ἐπληξάτο
 τὴν κεφαλὴν. Ἦσαν δ' ἄρα αὐτοῦ φύλακοι, οἱ τὸ
 ποιούμενον πᾶν ἐξ ἐκείνου ἐπ' ἐκάστη ἐξόδῳ Καμ-
 35 βύσῃ ἐσήμαινον. θωμάσας δὲ ὁ Καμβύσης τὰ
 ποιούμενα, πέμψας ἄγγελον, εἰρώτα αὐτὸν, λέγων
 τάδε· “Δεσπότης σε Καμβύσης, Ψαμμήνιτε, εἰρωτᾷ,
 διότι δὴ τὴν μὲν θυγατέρα ὀρέων κεκακωμένην, καὶ
 τὸν παῖδα ἐπὶ θάνατον στείχοντα, οὔτε ἀνέβωσας^{1α},
 40 οὔτε ἀπέκλαυσας· τὸν δὲ πτωχόν, οὐδέν σοι προσή-
 κοντα, ὡς ἄλλων πυνθάνεται, ἐτίμησας; “Ὁ μὲν δὴ
 ταῦτα ἐπειρώτα, ὁ δ' ἀμείβετο τοῖσδε· “Ὁ παῖ
 Κύρου, τὰ μὲν οἰκῆϊα ἦν μεζύω^{3α} κακὰ ἢ ὥστε ἀνα-
 κλαίειν· τὸ δὲ τοῦ ἐταίρου πένθος, ἄξιον ἦν δακρύνειν.
 45 ὃς ἐκ πολλῶν τε καὶ εὐδαιμόνων ἐκπεσών, ἐς πτωχήν
 ἀπίκται ἐπὶ γήραος^{5α} οὐδῶ. “Καὶ ταῦτα ὡς ἀπενειχ-
 θέντα ὑπὸ τούτου, εὖ δοκεῖν οἱ εἰρῆσθαι. ὡς δὲ
 λέγεται ὑπ' Αἰγυπτίων, δακρύειν μὲν Κροῖσον, ἐτε-
 τεύχεε^{5α} γὰρ καὶ οὗτος ἐπισπόμενος Καμβύσῃ ἐπ'

Αἴγυπτον, δακρύειν δὲ Περσέων τοὺς παρεόντας· 50
 αὐτῷ τε Καμβύσῃ ἐσελθεῖν οἰκτόν τινα, καὶ αὐτίκα
 κελάνει τὸν τέ οἱ παῖδα ἐκ τῶν ἀπολλυμένων σώζειν,
 καὶ αὐτὸν ἐκ τοῦ προαστείου ἀναστήσαντας, ἄγειν
 παρ' ἐκπτόν. Τὸν μὲν δὴ παῖδα εὖρον οἱ μετιόντες
 οἰκέτι περιεόντα, ἀλλὰ πρῶτον κατακοπέντα· αὐτὸν 55
 δὲ Ψαμμήνιτον ἀναστήσαντες, ἤγον παρὰ Καμβύσει·
 ἄνθα τοῦ λοιποῦ διαιτάτο, ἔχων οὐδέν βίαιον. εἰ δὲ
 καὶ ἠπιστήθη μὴ πολυπρηγμονέειν, ἀπέλαβε ἀν
 Αἴγυπτον, ὥστε ἐπιτροπεύειν αὐτῆς. ἐπεὶ τιμᾶν
 ὠθᾶσι Πέρσαι τῶν βασιλέων τοὺς παῖδας, τῶν, ἦν 60
 καὶ σφεων ἀποστέωσι^{5α}, ὅμως τοῖσί γε παισὶ αὐτῶν
 ἐποδιδούσι^{10α} τὴν ἀρχήν. νῦν δὲ μηχανώμενος κακὰ
 ὁ Ψαμμήνιτος, ἔλαβε τὸν μισθόν· ἀπιστὰς γὰρ
 Αἰγυπτίους ἦλω. ἐπεὶ τε δὲ ἐπάϊστος ἐγένετο, ὑπὸ
 Καμβύσει αἶμα ταύρου πίων, ἀπέθανε παραχρῆμα. 65
 ὥτε δὴ οὗτος ἐτελεύτησε.

(B. iii. 14-16.)

After this, Cambyses entered on that career of impiety
 which was sure to bring down the vengeance of heaven.
 He sacrilegiously burned the body of his old enemy
 Amasis, and began to plan wild schemes of conquest.

He sent spies—men of the tribe of Ichthyophagi, because
 they understood the Ethiopian language—to report upon
 the power of the Ethiopians, and to carry gifts to the
 king, a robe of purple dye, a golden necklace, bracelets, a
 box of perfume, and a cask of wine. But the king sent
 him back a taunting answer.

IV. § 3.

Ἐς τούτους δὴ ὦν τοὺς ἄνδρας ὡς ἀπίκοντο εἰ
 Ἰχθυοφάγοι, διδόντες τὰ δῶρα τῷ βασιλεῖ αὐτῶν,
 ἔλεγον τάδε· “Βασιλεὺς ὁ Περσέων Καμβύσης,
 βουλούμενος φίλος τοι καὶ ξείνος γενέσθαι, ἡμέας
 5 τε ἀπέπεμψε, ἐς λόγους τοι ἐλθεῖν κελεύων, καὶ
 δῶρα ταῦτά τοι διδοί^{10a}, τοῖσι καὶ αὐτὸς μάλιστα
 ἡδεται χρεώμενος.” Ὁ δὲ Αἰθίοψ, μαθὼν ὅτι
 κατόπται ἤκοιεν, λέγει πρὸς αὐτοὺς τοιάδε· “Οὔτε
 ὁ Περσέων βασιλεὺς δῶρα ὑμᾶς ἔπεμψε φέροντας,
 10 προτιμέων πολλοῦ ἔμοι ξείνος γενέσθαι· οὔτε ὑμεῖς
 λέγετε ἀληθέα, ἥκετε γὰρ κατόπται τῆς ἐμῆς ἀρχῆς,
 οὔτε ἐκείνος ἀνὴρ ἐστὶ δίκαιος· εἰ γὰρ ἦν δίκαιος,
 οὔτ’ ἂν ἐπεθύμησε χώρης ἄλλης ἢ τῆς ἑωυτοῦ, οὔτ’
 ἂν ἐς δουλοσύνην ἀνθρώπους ἦγε ὑπ’^{1a} ὦν μῆδι
 15 ἡδίκηται. νῦν δὲ αὐτῷ τόξον τόδε διδόντες, τάδε
 ἔπεα λέγετε· Βασιλεὺς ὁ Αἰθιόπων συμβουλευέει τῷ
 Περσέων βασιλεῖ, ἐπεὰν οὕτω εὐπετέως ἔλκωσι τὰ
 τόξα Πέρσαι ἐόντα μεγάθει^{2b} τσαῦτα, τότε ἐπ’
 Αἰθίοπας τοὺς Μακροβίους πλήθει ὑπερβαλλόμενοι
 20 στρατεύσθαι. μέχρι δὲ τούτου, θεοῖσι εἰδέναι χάρα,
 οἱ οὐκ ἐπὶ νόον τράπουσι^{2b} Αἰθιόπων παισὶ γῆν
 ἄλλην προσκτᾶσθαι τῇ ἑωυτῶν.” / Ταῦτα δὲ εἶπας,
 καὶ ἀνέεις τὸ τόξον, παρέδωκε τοῖσι ἤκουσι. λαβὼν
 δὲ τὸ εἶμα τὸ πορφύρεον, εἰρώτα ὅ τι εἶη, καὶ ὅκως
 25 πεπονημένον. εἰπάντων δὲ τῶν Ἰχθυοφάγων τῷ
 ἀληθῆϊν περὶ τῆς πορφύρης καὶ τῆς βαφῆς, δολα-

ροὺς μὲν τοὺς ἀνθρώπους ἔφη εἶναι, δολερά δὲ αὐτῶν
 τὰ εἶματα. δεύτερα δὲ, τὸν χρυσοῦν εἰρώτα στρεπ-
 τὸν τὸν περιανχένιον, καὶ τὰ ψέλια. ἐξηγεομένων
 ἔτι τῶν Ἰχθυοφάγων τὸν κόσμον αὐτῶν, γελάσας 30
 ὁ βασιλεὺς, καὶ νομίσας εἶναί σφεα πέδας, εἶπε ὡς
 παρ’ ἐωντοῖσιν εἰσι ῥωμαλεώτεραι τούτων πέδαί.
 τρίτον δὲ, εἰρώτα τὸ μύρον. εἰπάντων δὲ τῆς
 ταίηςιος πέρι καὶ ἀλείψιος, τὸν αὐτὸν λόγον τὸν
 αὐτὸν περὶ τοῦ εἵματος εἶπε. ὡς δὲ ἐς τὸν οἶνον 35
 ἐπύκετο, καὶ ἐπύθετο αὐτοῦ τὴν ποίησιν, ὑπερησθεῖς
 τῷ πόματι, ἐπέειρετο ὅ τι τε σιτέεται ὁ βασιλεὺς,
 καὶ χρόνον ὁκόσον^{1o} μακρότατον ἀνὴρ Πέρσης ζῷει.
 αἱ δὲ σιτέεσθαι μὲν τὸν ἄρτον εἶπαν, ἐξηγησάμενοι
 τῶν πυρῶν τὴν φύσιν· ὀγδώκοντα^{4a} δ’ ἔτεα ζῶης 40
 πλήρωμα ἀνδρὶ μακρότατον προκέεσθαι. πρὸς ταῦτα
 ὁ Αἰθίοψ ἔφη, οὐδὲν θαμάζειν^{2b}, εἰ σιτεόμενοι
 ἐέτρον, ἔτεα ὀλίγα ζῶουσι· οὐδὲ γὰρ ἂν τοσαῦτα
 ἵνασθαι ζῶειν σφέας, εἰ μὴ τῷ πόματι ἀνέφερον,
 φράζων τοῖσι Ἰχθυοφάγοις τὸν οἶνον· τοῦτο γὰρ 45
 αὐτοὺς ὑπὸ Περσέων ἐσσοῦσθαι. (B. iii. 22.)

Cambyses, transported with anger, sent against the
 Ethiopians an army so ill supplied that in the terrible
 stress of famine they had to turn cannibals. Another host
 sent against the Ammonians perished in a sand storm.

IV. § 4.

Αὐτίκα δὲ ὁ Καμβύσης, ὀργὴν ποιησάμενος,
 ἐστρατεύετο ἐπὶ τοὺς Αἰθίοπας· οὔτε παρασκευὴν

σίτου οὐδεμίαν παραγγείλας, οὔτε λόγον ἐνωτῶ δοῖν,
 ὅτι ἐς τὰ ἔσχατα τῆς γῆς ἔμελλε στρατεῦσθαι.
 5 οἷα δὲ ἐμμανὴς τε ἐὼν καὶ οὐ φρενήρης, ὥς ἤκουε τῶν
 Ἰχθυοφάγων, ἐστρατεύετο, Ἑλλήνων μὲν τοὺς
 παρεόντας αὐτοῦ ταύτῃ τάξας ὑπομένειν, τὸν δὲ
 πεζὸν πάντα ἅμα ἀγόμενος. Ἐπεὶ τε δὲ στρατεύ-
 10 μενος ἐγένετο ἐν Θήβῃσι, ἀπέκρινε τοῦ στρατοῦ ὡς
 πέντε μυριάδας· καὶ τούτοις μὲν ἐνετέλλετο, Ἀμμωνί-
 οὺς ἐξανδραποδισαμένους τὸ χρηστήριον τὸ τοῦ
 Διὸς ἐμπρῆσαι· αὐτὸς δὲ τὸν λοιπὸν ἄγων στρατὸν,
 ἦε ἐπὶ τοὺς Αἰθίοπας. Πρὶν δὲ τῆς ὁδοῦ τὸ πεμ-
 15 πτον μέρος διελθὼν τὴν στρατιήν, αὐτίκα πάντα
 αὐτοὺς τὰ εἶχον σιτίων ἐχόμενα ἐπελελοίπεε^{αδ}. μετὰ
 δὲ τὰ σιτία, καὶ τὰ ὑποζύγια ἐπέλιπε κατεσθίοντα·
 εἰ μὲν νῦν μαθὼν, ταῦτα ὁ Καμβύσης ἐγνωσίμαχαι,
 καὶ ἀπῆγε ὀπίσω τὸν στρατὸν, ἐπὶ τῇ ἀρχῇ
 20 γυνομένη ἀμαρτάδι ἦν ἂν σοφὸς ἀνὴρ· νῦν δὲ οὐδένα
 λόγον ποιεύμενος, ἦε αἰεὶ^{αδ} ἐς τὸ πρόσω. οἱ δὲ
 στρατιῶται, ἕως μὲν τι εἶχον ἐκ τῆς γῆς λαμβάνειν,
 ποιηφαγέοντες διέζωον· ἐπεὶ δὲ ἐς τὴν ψάμμου
 ἀπίκοντο, δεινὸν ἔργον αὐτῶν τινὲς ἐργάσαντο· ἐκ
 25 φαγον. πυθόμενος δὲ ταῦτα ὁ Καμβύσης, δέισας
 τὴν ἀλληλοφαγίην, ἀπεις^{αδ} τὸν ἐπ' Αἰθίοπας
 στολὸν, ὀπίσω ἐπορεύετο, καὶ ἀπικνέεται ἐς Θήβας,
 πολλοὺς ἀπολέσας τοῦ στρατοῦ. ἐκ Θηβῶν δὲ
 κατέβη ἐς Μέμφιν. ὁ μὲν ἐπ' Αἰθίοπας στολὸς

αὐτῷ ἐπρῆξε. οἱ δ' αὐτῶν ἐπ' Ἀμμωνίους ἀποστα- 30
 λέντες στρατεῦσθαι ἀπικόμενοι μὲν φανεροὶ εἰσι
 εἰς Ὀάσιν πόλιν· τὸ ἐνθεῦτεν δὲ, ὅτι μὴ αὐτοὶ
 Ἀμμωνιοὶ καὶ οἱ τούτων ἀκούσαντες, ἄλλοι οὐδένες
 αἰδὲν ἔχουσι εἰπεῖν περὶ αὐτῶν· οὔτε γὰρ ἐς τοὺς
 Ἀμμωνίους ἀπίκοντο, οὔτε ὀπίσω ἐνόστησαν. λέγε- 35
 ται δὲ καὶ τὰδε ὑπ' αὐτῶν Ἀμμωνίων· ἐπειδὴ ἐκ τῆς
 Ὀάσιος ταύτης ἰέναι διὰ τῆς ψάμμου ἐπὶ σφέας,
 γινέσθαι τε αὐτοὺς μεταξύ κου μάλιστα αὐτῶν τε
 καὶ τῆς Ὀάσιος, ἄριστον αἰρεσμένοις αὐτοῖσι
 ἐπιπνεῦσαι νότον μέγαν τε καὶ ἐξαίσιον, φορέοντα δὲ 40
 θῶας τῆς ψάμμου, καταχῶσαι σφέας, καὶ τρόπῳ
 τοιούτῳ ἀφανισθῆναι.

(B. iii. 25, 26.)

When Cambyses reached Memphis he found the people
 celebrating the avatar of the calf Apis. Thereupon he
 put the priests to death, and stabbed the sacred calf.

IV. § 5.

Ἀπικόμενος δὲ Καμβύσῃ ἐς Μέμφιν, ἐφάνη Αἰ-
 γυπτίοις ὁ Ἄπις, ἐπιφανέος δὲ τούτου γενομένου,
 αὐτίκα οἱ Αἰγύπτιοι εἱματὰ τε ἐφόρεον τὰ κάλ-
 5ιστα, καὶ ἦσαν ἐν θαλίῃσι. ἰδὼν δὲ ταῦτα τοὺς
 Αἰγυπτίους ποιούντας ὁ Καμβύσης, πάγχυ σφέας 5
 ἀπαδόξας, ἐνωτοῦ κακῶς πρήξαντος, χαρμόσυνα
 ταῦτα ποιεῖν, ἐκάλεε τοὺς ἐπιτρόπους τῆς Μέμ-
 φιος· ἀπικομένους δὲ ἐς ὄψιν, εἶρετο “ὅ τι πρό-
 τερον μὲν, εὐντος αὐτοῦ ἐν Μέμφι, ἐποίειν τοιοῦτον

10 οὐδὲν Αἰγύπτιοι· τότε δέ, ἐπεὶ αὐτὸς παρείη τῇ
στρατιῇ πληθὺς τι ἀποβαλὼν;” οἱ δὲ ἔφραζον,
ὥς σφι θεὸς εἴη φανείς, διὰ χρόνου πολλοῦ ἐωθὼς
ἐπιφαίνεσθαι· καὶ ὥς ἐπεὰν φανῇ τότε πάντες αἱ
Αἰγύπτιοι κεχαρηκότες ὀρτάζοιεν⁴¹. ταῦτα ἀκούσας
15 ὁ Καμβύσης ἔφη ψεύδεσθαι σφεας· καὶ ὥς ψευδο-
μένους, θανάτῳ ἐξημίον· Ἀποκτείνας δὲ τούτου,
δεύτερα τοὺς ἱρέας ἐκάλεσεν ὅψιν. λεγόντων δὲ κατὰ
τὰ αὐτὰ τῶν ἱρέων, οὐ λήσειν ἔφη αὐτὸν, εἰ θεὸς
τις χειροῦν ἀπὸ τῶν Αἰγυπτίωσι. τοσαῦτα
20 δὲ εἶπας, ἐπάγειν ἐκέλευε τὸν Ἄπιον τοὺς ἱρέας· αἱ
μὲν δὲ μετήϊσαν ἄξοντες. Ὡς δὲ ἤγαγον τὸν Ἄπιον
οἱ ἱρέες, ὁ Καμβύσης, οἷα ἔων ὑπομαργότερος,
σπασαμένους τὸ ἐγχειρίδιον, θέλων τυφάει τὴν
γαστέρα τοῦ Ἄπιος, παῖει τὸν μῆρὸν· γελάσας
25 δὲ, εἶπε πρὸς τοὺς ἱρέας· “ὦ κακαὶ κεφαλαί,
τοιούτοι θεοὶ γίνονται, ἐναιμὸί τε καὶ σαρκώδεις, καὶ
ἐπαῖοντες σιδηρίων; ἄξιός μὲν Αἰγυπτίων οὗτός γε
ὁ θεός. ἀτὰρ τοὶ ὑμεῖς γε οὐ χαίροντες γέλωτα ἐμὶ
θήσεσθε.” Ταῦτα εἶπας, ἐνετείλατο ταῖσι ταῦτα
30 πρήσσουνσι, τοὺς μὲν ἱρέας ἀπομαστιγῶσαι, Αἰγυπ-
τίων δὲ τῶν ἄλλων τὸν ἄν λάβωσι ὀρτάζοντα⁴²
κτείνειν. ὀρτὴ μὲν δὲ διετέλεστο Αἰγυπτίοισι· οἱ δὲ
ἱρέες ἐδικαιεύντο⁴³. ὁ δὲ Ἄπις πεπληγμένος τὸ
μῆρὸν, ἔφθινε ἐν τῷ ἱερῷ κατακείμενος. καὶ τὸν μὲν,
35 τελευτήσαντα ἐκ τοῦ τρώματος, ἔθαψαν οἱ ἱερεῖς
λάβρη Καμβύσεω.

(B. iii. 27, 29.)

After this sacrilege Cambyses began to show all the
frenzy of a raving madman. He had his brother Smerdis
put to death. Then he killed his sister because she
mourned, and shot the son of his minister Prexaspes
through the heart to prove his own sanity and steadiness
of hand.

IV. § 6.

Τὰδε δ' ἐς τοὺς ἄλλους Πέρσας ἐξεμάνη. λέγεται
γὰρ εἰπεῖν αὐτὸν πρὸς Πηρξάσπεα, τὸν ἐτίμα τε μά-
λιστα, καὶ οἱ τὰς ἀγγελίας ἐφόρεε οὗτος, τούτου τε
ἡ παῖς οἰνοχόος ἦν τῷ Καμβύσῃ, τιμὴ δὲ καὶ αὐτῇ
αἱ σμικρῇ· εἰπεῖν δὲ λέγεται τὰδε· “Πηρξάσπεες, 5
εἰὼν μὲ τινα νομίζουσι Πέρσαι εἶναι ἄνδρα; τίνας τε
λόγους περὶ ἐμέο ποιεῖνται;” Τὸν δὲ εἰπεῖν· “ὦ
ἄστοτα, τὰ μὲν ἄλλα πάντα μεγάλως ἐπαινέσαι τῇ
ἐ φιλονικίᾳ σέ φασι πλέονως προσκείσθαι.” Τὸν
μὲν δὲ λέγειν ταῦτα περὶ Περσέων. τὸν δὲ, θυμωθέντα, 10
ταῦτα ἀμείβεσθαι· “Νῦν ἄρα μέ φασι Πέρσαι οἷον
προσκείμενον παραφρονέειν, καὶ οὐκ εἶναι νοήμονα;
οὐδ' ἄρα σφέων οἱ πρότεροι λόγοι ἦσαν ἀληθείες.”
Πρότερον γὰρ δὴ ἄρα, Περσέων οἱ συνέδρων ἐόντων
παὶ Κροίσου, εἶρετο Καμβύσης, κοῖός τις δοκεῖ ἀνὴρ 15
εἶναι πρὸς τὸν πατέρα. οἱ δὲ ἀμείβοντο, ὥς εἴη
ἀμείνων τοῦ πατρός· τὰ τε γὰρ ἐκείνου πάντα
ἔχον αὐτὸν, καὶ προσεκτῆσθαι Αἰγυπτίον τε καὶ τὴν
θάλασσαν. Πέρσαι μὲν δὲ ταῦτα ἔλεγον· Κροῖσος
δὲ παρών τε καὶ οὐκ ἀρεσκόμενος τῇ κρίσει, εἶπε 20
πρὸς τὸν Καμβύσεα τὰδε· “Ἐμοὶ μὲν νυν, ὦ παῖ

Κύρου, οὐ δοκέεις ὁμοίους εἶναι τῷ πατέρι· οὐ γάρ
 κω τοί ἐστί υἱὸς οἷόν σε ἐκείνος κατελίπετο.” ἤσθη
 τε ταῦτα ἀκούσας ὁ Καμβύσης, καὶ ἐπαίνει τὴν
 25 Κροίσου κρίσιν. ~~Τούτων δὲ ὧν ἐπιμνησθέντα, ὀργῇ~~
 λέγειν πρὸς τὸν Περξάσπεα· “Σὺ νῦν μάθε αὐτοῖς,
 εἰ λέγουσι Πέρσαι ἀληθεία, εἴτε αὐτοὶ λέγοντες
 ταῦτα παραφρονέουσι. εἰ μὲν γὰρ τοῦ παιδὸς τοῦ
 σου τοῦδε, ἐστεῶτος ἐν τοῖσι προθύροις, βαλὼν
 30 τύχοιμι μέσης τῆς καρδίας, Πέρσαι φανέονται”
 λέγοντες οὐδέν· ἦν δὲ ἀμάρτω, φάναι Πέρσας τε
 λέγειν ἀληθεία, καὶ ἐμὲ μὴ σωφρονέειν.” Ταῦτα δὲ
 αἰπύοντα, καὶ διατείναντα τὸ τόξον, βαλεῖν τὸν
 35 παῖδα· πεσόντος δὲ τοῦ παιδὸς, ἀνασχίζειν αὐτὸν
 κελεύειν, καὶ σκέψασθαι τὸ βλῆμα· ὥς δὲ ἐν τῇ
 καρδίᾳ εὑρεθῆναι ἐνεύντα τὸν οἶστον, εἰπεῖν πρὸς
 τὸν πατέρα τοῦ παιδὸς, γελάσαντα, καὶ περιχαρῆ
 γινόμενον· “Πρήξασπες, ὥς μὲν ἔγωγε οὐ μαίνομαι,
 Πέρσαι τε παραφρονέουσι, δηλὰ τοι γέγονε. νῦν δὲ
 40 μοι εἰπὲ, τίνα εἶδες ἤδη πάντων ἀνθρώπων οὔτε
 ἐπίσκοπα τοξέοντα;” Περξάσπεα δὲ ὀρέοντα
 ἄνδρα οὐ φρενήρεα, καὶ περὶ ἑωυτῷ δειμαίνοντα,
 εἰπεῖν· “Δέσποτα, οὐδ’ ἂν αὐτὸν ἔγωγε δοκέω τὸν
 θεὸν οὕτω ἂν καλῶς βαλεῖν.”

(B. iii. 34, 35.)

THE END OF CAMBYSES.

The brutal excesses of Cambyses wearied out his
 Persian subjects. The Magians seized the opportunity

to regain their powers, which had been curtailed by the
 two last kings. They brought forward an impostor to
 represent the dead Smerdis, and fostered the spirit of
 revolt in all the provinces and in the army itself.

Cambyses hastened back from Egypt to punish the
 pretender and his followers, but in mounting his horse he
 wounded himself with his own sword in the thigh, just as
 he had once wounded Apis, and within a month he died
 at a Syrian village Agbatana, in literal fulfilment of an
 oracle.

V. THE STORY OF POLYCRATES.

Polycrates was tyrant of Samos (532-523 B.C.). Famous
 in arts and in arms, he seemed to afford another example
 of the danger of exceeding prosperity. His friend Amasis,
 King of Egypt, wrote a letter to him, praying him to
 sacrifice something that he held most precious, if by so
 doing he might avert the jealous wrath of heaven.

V. § 1.

Ἐν χρόνῳ δὲ ὀλίγῳ αὐτίκα τοῦ Πολυκράτους τὰ
 πρήγματα ἤϋξετο, καὶ ἦν βεβωμένα^α ἀνά τε τὴν
 Ἰωνίην, καὶ τὴν ἅλλην Ἑλλάδα. ὅκου γὰρ ἰθύσειε
 στρατεύεσθαι, πάντα οἱ ἐχώρει εὐτυχέως. ἕκτητο
 δὲ πεντηκόντερος τε ἑκατὸν, καὶ χιλίους τοξότας· 5
 ἔφερε δὲ καὶ ἦγε πάντας, διακρίνων οὐδένα. τῷ γὰρ
 φίλῳ ἔφη χαριέεσθαι^β μᾶλλον ἀποδιδούς τὰ ἔλαβε,
 ἢ ἀρχὴν μηδὲν λαβών. / συχνὰς μὲν δὴ τῶν νήσων
 ἀραιρῆκεε, πολλὰ δὲ καὶ τῆς ἡπείρου ἄστεα· ἐν δὲ
 δὴ καὶ Λεσβίους, πανστρατῇ βωθέοντας^α Μι- 10
 λησίοις, ναυμαχίᾳ κρατήσας εἶλε, οἳ τὴν τάφρον

περὶ τὸ τεῖχος τὸ ἐν Σάμφ πασαν δεδεμένοι
ῥυξαν. Καί κως τὸν Ἀμασιν εὐτυχέων μεγά-
λως ὁ Πολυκράτης οὐκ ἐλάνθανε, ἀλλὰ οἱ τοῦτ'
15 ἦν ἐπιμελές. πολλῶ δὲ ἔτι πλευνός^α οἱ εὐτυχίης
γινομένης, γράψας ἐς βιβλίον τάδε, ἐπέστειλε ἐς
Σάμον "Ἀμασις Πολυκράτει ὧδε λέγει. Ἦδὺ
μὲν πυνθάνεσθαι ἄνδρα φίλον καὶ ξεῖνον εὖ πρήσ-
σοντα· ἐμοὶ δὲ αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέ-
20 σκουσι, τὸ θεῖον ἐπισταμένῳ ὡς ἔστι φθονερόν. καί
κως βούλομαι, καὶ αὐτὸς, καὶ τῶν ἂν κήδωμαι, τὸ
μὲν τι εὐτυχεῖν τῶν πρηγμάτων, τὸ δὲ προσπταῖεν·
καὶ οὕτω διαφέρειν τὸν αἰῶνα ἐναλλάξ πρήσσειν,
ἢ εὐτυχεῖν τὰ πάντα. οὐδένα γάρ κω λόγῳ οἶδα
25 ἀκούσας, ὅστις ἐς τέλος οὐ κακῶς ἐτελεύτησε πρόρ-
ριζος, εὐτυχέων τὰ πάντα. Σὺ ὦν νῦν ἐμοὶ πειθό-
μενος, ποιήσων πρὸς τὰς εὐτυχίας τοιάδε· φροντίσας
τὸ ἂν εὖρῃς εἶναι τοι πλείστου ἄξιον, καὶ ἐπ' ὃ σὺ
ἀπολομένῳ μάλιστα τὴν ψυχὴν ἀλγήσεις, τοῦτο
30 ἀπόβαλε οὕτω, ὅπως μηκέτι ἤξει ἐς ἀνθρώπους. ἦν
τε μὴ ἐναλλάξ ἤδη τῷ πο^α τούτου αἱ εὐτυχίαι τα-
τῇσι πάθῃσι προσπίπτωσι, τρόπῳ τῷ ἐξ ἐμῶ
ὑποκειμένῳ ἀέρο^α."

(B. iii. 39, 40.)

Therefore Polycrates cast into the sea a costly emerald
ring. But it soon came back to its master in the belly of
a fish. When Amasis saw from this, that sentence had
gone out against Polycrates, he wrote to him renouncing
such dangerous friendship.

V. § 2.

Ταῦτα ἐπιλεξάμενος ὁ Πολυκράτης, καὶ νόφ λα-
βὼν ὡς οἱ εὖ ὑπετίθετο Ἀμασις, ἐδίξητο ἐπ' ὃ ἂν
μάλιστα τὴν ψυχὴν ἀσθηθεῖ ἀπολομένη τῶν κειμή-
λιων· διζήμενος δ' εὗρισκε τόδε. ἦν οἱ σφρηγίς^α
τὴν ἐφόρει χρυσόδετος, σμαράγδου μὲν λίθου ἐούσα, 5
ἔργον δὲ ἦν Θεοδώρου τοῦ Τηλεκλέος Σαμίου· ἐπεὶ
ἂν ταύτην οἱ ἐδόκεε ἀποβαλεῖν, ἐποίησε τοιάδε. πεν-
τηκόντερον πληρώσας ἀνδρῶν, ἐσέβη ἐς αὐτήν· μετὰ
δὲ ἀναγαγεῖν ἐκέλευε ἐς τὸ πέλαγος· ὡς δὲ ἀπὸ
τῆς νήσου ἐκὰς ἐγένετο, περιελόμενος τὴν σφρηγίδα, 10
πάντων ὁρεόντων τῶν συμπλόων, ῥίπτει ἐς τὸ πέλα-
γος· τοῦτο δὲ ποιήσας, ἀπέπλεε. ἀπικόμενος δὲ ἐς
τὰ οἰκία, συμφορῇ ἐχρήτο. Πέμπτη δὲ ἡ ἔκτη
ἡμέρῃ ἀπὸ τούτων, τάδε οἱ συνήνεκε γενέσθαι. ἀνὴρ
ἐλιεύς, λαβὼν ἰχθὺν μέγαν τε καὶ καλόν, ἤξιον μιν 15
Πολυκράτει δῶρον δοθῆναι· φέρων δὲ ἐπὶ τὰς θύρας,
Πολυκράτει ἔφη ἐθέλειν ελθεῖν ἐς ὄψιν. χωρήσαντος
δὲ οἱ τούτου, ἔλεγε, διδούς τὸν ἰχθύν, "ὦ βασιλεῦ,
ἐγὼ τόνδε ἐλὼν, οὐκ ἐδικαίωσα φέρειν ἐς ἀγορὴν,
καίπερ γε εἶναι ἀποχειροβίωτος, ἀλλὰ μοι ἐδόκεε 20
εἶναι σοὶ εἶναι ἄξιον καὶ τῆς σῆς ἀρχῆς· σοὶ δὲ μιν
φέρων δίδωμι." Ὁ δὲ, ἡσθεὶς τοῖσι ἔπεσι, ἀμείβεται
τοῖσδε· "Κάρτα τε εὖ ἐποίησας, καὶ χάρις διπλὴ
τῶν τε λόγων καὶ τοῦ δῶρου· καί σε ἐπὶ δεῖπνον
καλέωμεν." Ὁ μὲν δὲ ἀλιεύς, μέγα ποιούμενος 25
τῶτα, ἦτε ἐς τὰ οἰκία· τὸν δὲ ἰχθύν τάμνοντες^α

K 2

οὐ θεράποντες, εὐρίσκουσι ἐν τῇ νηδύϊ αὐτοῦ ἐνεοῦσαν
τὴν Πολυκράτεος σφρηγίδα· ὥς δὲ εἰδὼν τε καὶ
ἔλαβον τάχιστα, ἔφερον κεχαρηκότες παρὰ τὸν Πο-
30 λυκράτεια· διδόντες δὲ οἱ τὴν σφρηγίδα, ἔλεγον
ὅτεφ^α τρόφιμ' εὐρέθη. Τὸν δὲ ὡς ἐσηλθε θείον
εἶναι τὸ πρήγμα, γράφει ἐς βιβλίον πάντα, τὰ
ποιήσαντά μιν οἷα καταλαβήκεε· γράψας δὲ, ἐς
Αἴγυπτον ἐπέθηκε. Ἐπιλεξάμενος δὲ ὁ Ἀμασις
35 τὸ βιβλίον τὸ παρὰ τοῦ Πολυκράτεος ἦκον, ἔμαθε
ὅτι ἐκκομίσαι τε ἀδύνατον εἶη ἀνθρώπῳ ἀνθρώπων
ἐκ τοῦ μέλλοντος γίνεσθαι πρήγματος, καὶ ὅτι οὐκ
εὖ τελευτήσειν μέλλοι Πολυκράτης, εὐτυχῶν τὰ
πάντα· ὅς καὶ τὰ ἀποβάλλει, εὐρίσκει. πέμψας δὲ
40 οἱ κήρυκα ἐς Σάμον, διαλύεσθαι ἔφη τὴν ξεινίαν.
τοῦδε δὲ εἵνεκα ταῦτα ἐποίησε, ἵνα μὴ, συντυχίης δεινῆς
τε καὶ μεγάλης Πολυκράτεια καταλαβούσης, αὐτὸς
ἀλγήσειε τὴν ψυχὴν ὡς περὶ ξείνου ἀνδρός.

(B. iii. 41-43.)

Yet Fortune still seemed to smile on Polycrates; but
the end was now drawing near. Oroetes, satrap of Sardis,
laid a snare for him, offering to deposit all his wealth in
Samos with Polycrates, as he feared the grasping hands of
Cambyses.

V. § 3.

Σ

ὑπὸ Κύρου ^{αφροσύνη} κατασταθεὶς ἦν Σαρδίῳ ὑπαρχῷ
Ἵροίτῃ, ἀνὴρ Πέρσης. οὗτος ἐπεθύμησε πρή-
γματος οὐκ οὐρίου· οὔτε γάρ τι παθὼν οὔτε ἀκούσας
ματαιῶν ἔπος πρὸς Πολυκράτεια τοῦ Σαμίου, οὔτε

ἰδὼν πρότερον, ἐπεθύμει λαβὼν αὐτὸν ἀπολέσαι· 5
ὡς μὲν οἱ πλεῖνες ^{αὐτοῦ} λέγουσι, διὰ τοιήνδε τινὰ
αἰτίην. ἐπὶ τῶν βασιλέος θυρέων κατήμενον ^{ἡμεῖς} τὸν
τε Ἵροίτην καὶ ἄλλον Πέρσην, τῷ οὐνομα εἶναι
Μιτροβάτεια, νομοῦ ἄρχοντα τοῦ ἐν Δασκυλείῃ,
τούτους ἐκ λόγων ἐς ^{ἡμεῖς} νείκεα συμπεσεῖν. κρινομένων 10
δὲ περὶ ἀρετῆς, εἰπεῖν τὸν Μιτροβάτεια τῷ Ἵροίτῃ,
^{ἐλευθέρως} προφέροντα· “Σὺ γὰρ ἐν ἀνδρῶν λόγῳ, ὅς βασιλεῖ
ἦσον Σάμον πρὸς τῷ σφ' νομῷ προσκειμένην οὐ
προσεκτήσαιο ^{αὐτὸς}, ὥδε δὴ τι εἶοῦσαν εὐπετέα χειρωθῆναι;
τὴν τῶν τις ἐπιχωρίων πεντεκαίδεκα ὀπλίτησι 15
ἐπαναστὰς ἔσχε, καὶ νῦν αὐτῆς τυραννεύει.” Ὁ
δὲ ὢν Ἵροίτης, ἰζόμενος ἐν Μαγνησίῃ τῇ ὑπὲρ
Μαιάνδρου ποταμοῦ οἰκημένη, ἔπεμπε Μύρσον τὸν
Γύγεω, ἄνδρα Λυδὸν, ἐς Σάμον ἀγγελίην φέροντα,
μαθὼν τοῦ Πολυκράτεος τὸν νόον. Πολυκράτης γὰρ 20
ἔστι πρῶτος τῶν ἡμεῖς ἴδμεν Ἑλλήνων, ὅς θαλασσο-
κρατεῖν ἐπενεόθη, πάρεξ Μίνωός τε τοῦ Κνωσίου,
καὶ εἰ δὴ τις ἄλλος πρότερος τούτου ἦρξε τῆς θαλάσ-
σης· τῆς δὲ ἀνθρωπότης λεγομένης γενεῆς Πολυ-
κράτης ἔστι πρῶτος, ἐλπίδας πολλὰς ἔχων Ἰωνίης τε 25
καὶ ἡττων ἄρξαι. μαθὼν ὢν ταῦτά μιν διανοούμενον ὁ
Ἵροίτης, πέμψας ἀγγελίην, ἔλεγε τάδε· “Ἵροίτης
Πολυκράτεια ὥδε λέγει. Πυνθάνομαι ἐπιβουλεύειν σε
πρήγμασι μεγάλοις, καὶ χρήματά τοι οὐκ εἶναι
πατὰ τὰ φρονήματα. σύ νυν ὥδε ποιήσας, ὀρθώσεις 30
μὲν σεαυτὸν, σώσεις δὲ καὶ ἐμέ. ἐμοὶ γὰρ βασιλεὺς

Καμβύσης ἐπιβουλεύει θάνατον, καὶ μοι τοῦτο
ἐξαγγέλλεται σαφηνέως. σύ νυν ἐμέ ἐκκομίσας,
αὐτὸν καὶ χρήματα, τὰ μὲν αὐτῶν αὐτὸς ἔχε, τὰ
35 δὲ ἐμέ ἔα ἔχειν. εἵνεκέν τε χρημάτων, ἄρξεις ἀπάσης
τῆς Ἑλλάδος. εἰ δέ μοι ἀπιστέεις τὰ περὶ τῶν
χρημάτων, πέμψον ὅστις τοι πιστότατος τυγχάνει
ἑὼν, τῷ ἐγὼ ἀποδέξω³⁴.”

(B. iii. 120-122.)

Polycrates was easily caught by the offer, and, in spite
of the warnings which came to his daughter in a dream, he
sailed for Sardis to fetch the treasure. No sooner had he
landed than Oroetes seized him and put him to a horrible
death.

V. § 4.

Ταῦτα ἀκούσας ὁ Πολυκράτης, ἥσθη τε καὶ
ἐβούλετο· καὶ κως, ^{ἀνείρε} ἰμείρετο γὰρ χρημάτων μεγά-
λως, ἀποπέμπει ^{τοῦ φερόμενου} πρῶτα κατὰ ψόμενον Μαιάνδριον
ἄνδρα τῶν ἀστῶν, ὃς οἱ ἦν ^{ἐν τῇ} γραμματιστής· Ὁ δὲ
5 Ὀροίτης, ^{ἀνείρε} μαθὼν τὸν κατασκοπὸν εἶντα προσδό-
κιμον, ^{ἐν τῇ} ἐποίησε τοιαύδε· ^{ἰαννίω} λάρνακας ὀκτὼ πληρώσας
λίθων, ^{ἐν τῇ} πλήν κάρτα βραχείος τοῦ περὶ αὐτὰ τὰ
χειλεα, ^{ἐν τῇ} ἐπιπολῆς τῶν λίθων χρυσὸν ἐπέβαλε·
καταδῆσας δὲ τὰς λάρνακας, ^{ἐν τῇ} εἶχε ἐτοιμας. ἐλθὼν
10 δὲ ὁ Μαιάνδριος, καὶ ^{ἐν τῇ} θηησάμενος, ἀπήγγειλε τῷ
Πολυκράτῃ. Ὁ δὲ, πολλὰ μὲν τῶν ^{ἐν τῇ} μαντικῶν
ἀπαγορευόντων, πολλὰ δὲ τῶν φίλων, ἐστέλλετο
αὐτὸς ἀπιέναι· πρὸς δὲ, καὶ ἰδούσης τῆς θυγατρὸς
ὄψιν ἐνυπνίου τοιγόνδε· ἐδόκεέ οἱ τὸν πατέρα ἐν τῷ

ἔρι μετέωρον εἶντα, λούσθαι μὲν ὑπὸ τοῦ Διὸς, 15
χρίσθαι δὲ ὑπὸ τοῦ ἡλίου. ταύτην ἰδούσα τὴν ὄψιν,
παντοίῃ ἐγένετο μὴ ἀποδημῆσαι τὸν Πολυκράτεια
παρὰ τὸν Ὀροίτεια· καὶ δὴ καὶ ἰόντος αὐτοῦ ἐπὶ
τὴν πεντηκόντερον ἐπεφημίζετο. ὁ δὲ οἱ ἠκέλησε,
ἦν σὼς ἀπονοστήσει, πολλόν μιν χρόνον παρθενεῖ- 20
σθαι. ἡ δὲ ἡρήσατο ἐπιτελέα ταῦτα γενέσθαι·
βούλεσθαι γὰρ παρθενεῦσθαι πλέω χρόνον ἢ τοῦ
πατρὸς ἐστερήσθαι. Πολυκράτης δὲ, πάσης συμ-
βουλῆς ἀλογήσας, ἔπλεε παρὰ τὸν Ὀροίτεια, ἅμα
ἀγόμενος ἄλλους τε πολλοὺς τῶν ἐταίρων, ἐν δὲ 25
δὴ καὶ Δημοκῆδεα τὸν Καλλιφῶντος, Κροτωνιήτην
ἄνδρα, ^{ἐν τῇ} ἡττῶν τε εἶντα, καὶ τὴν τέχνην ἀσκέοντα
ἀριστα τῶν κατ' ἐωυτόν. Ἀπικόμενος δὲ ἐς τὴν Μα-
γησίην ὁ Πολυκράτης, διεφθάρη κακῶς, οὔτε ἐωυτοῦ
ἀξίως οὔτε τῶν ἐωυτοῦ φρονημάτων· ὅτι γὰρ μὴ οἱ 30
Συρηκοσίῳ γενόμενοι τύραννοι, οὐδὲ εἰς τῶν ἄλλων
Ἑλληνικῶν τυράννων ἀξίός ἐστι Πολυκράτῃ μεγα-
λοπρέπειαν³⁵ συμβληθῆναι. ἀποκτείνας δὲ μιν οὐκ
ἀξίως ἀπηγήσιος Ὀροίτης, ἀνестаυρώσε. τῶν δὲ οἱ
ἐπομένων ὅσοι μὲν ἦσαν Σάμιοι, ἀπῆκε, κελεύων 35
σφέας ἐωυτῷ χάριν εἶδέναι, εἶντας ἐλευθέρους·
ὅσοι δὲ ἦσαν ξεῖνοί τε καὶ δούλοι τῶν ἐπομένων,
ἐν ἀνδραπόδων λόγῳ ποιούμενος εἶχε. Πολυκράτης
εἰ ἀνακρεμάμενος, ἐπετέλεε πᾶσαν τὴν ὄψιν τῆς
θυγατρὸς· ἐλούτο μὲν γὰρ ὑπὸ τοῦ Διὸς ὅκως ὕι, 40
ἐχρίετο δὲ ὑπὸ τοῦ ἡλίου, ἀνείεις αὐτὸς ἐκ τοῦ

130
 σώματος ἰκμάδα. Πολυκράτεος μὲν δὴ αἱ πολλαὶ
 εὐτυχίαι ἐς τοῦτο ἐτελεύτησαν, τῇ αἰ Ἀμασις ὁ
 Αἰγύπτου βασιλεὺς προεμαντεύσατο.

(B. iii. 123-125.)

Nov. 11 194.

VI. THE STORY OF ZOPYRUS.

The story of Cambyses ended with the usurpation of the throne by the false Smerdis, through the influence of the magi. The imposture was soon discovered, and seven of the principal men of Persia formed a conspiracy and assassinated the pretender in his palace, along with the magi his accomplices.

Darius, son of Hystapes, succeeded to the throne of Persia, and thoroughly organised his kingdom by a system of satrapies.

But the satrapy of Babylon was soon in revolt, and Darius laid siege to the city, which held out for twenty months, till Zopyrus, a noble Persian, proposed a stratagem for gaining admission into the town: like the trick by which Tarquin became master of Gabii (Livy, i. 53).

VI. § 1.

Ὁ μὲν Ζώπυρος προσελθὼν Δαρεῖν ἀπετυ-
 θάνετο, εἰ ^{ἐν τῇ πόλει} περὶ πολλοῦ κάρτα ποιέεται τὴν Βαβυ-
 λῶνα ελεῖν. ^{καταλαμβάνει} πυθόμενος δὲ ὡς πολλοῦ τιμῶτο, ἀλλο-
 ἐβουλεύετο, ὅπως αὐτός τε ἔσται ὁ ἐλὼν αὐτήν, καὶ
 5 ἐώντοῦ τὸ ἔργον ἔσται· κάρτα γὰρ ἐν τοῖσι Πέρσῃσι
 αἱ ἀγαθοεργίαι ἐς τὸ πρόσω μεγάθεος^{2b} τιμῶνται.
 Ἄλλω μὲν νῦν οὐκ ἐφράζετο ἔργῳ δυνατὸς εἶναι

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 μὴ ὑποχειρίην ποιῆσαι, εἰ δ' ἐώντον λωβησάμενος
 αυτομολήσῃ ἐς αὐτούς. Ἐνθαῦτα ἐν ελαφρῷ
 τοῦσάμενος, ἐώντον λωβᾶται λῶβην ἀνέκστον· 10
 ἀποταμὼν γὰρ ἑωυτοῦ τὴν ῥίνα καὶ τὰ ὦτα, καὶ
 τὴν κόμην κακῶς περικείμεας, καὶ μαστιγώσας, ἦλθε
 τερὰ Δαρεῖον. Δαρεῖος δὴ κάρτα βαρέως ἤνεικε,
 ἰδὼν ἄνδρα δοκιμώτατον λελωβημένον· ἔκ τε τοῦ
 θρόνου ἀνακηδήσας, ἀνέβωσέ^{1a} τε καὶ εἶρετό μιν, 15
 ὅστις εἴη ὁ λωβησάμενος, καὶ ὁ τι ποιήσαντα. ὁ δὲ
 ἔπε· “Οὐκ ἔστι οὗτος ἀνὴρ ὅτι μὴ σὺ, τῷ ἔστι
 δύναμις τοσαύτη ἐμὲ δὴ ὧδε διαθεῖναι· οὐδὲ τις
 ἀλλοτρίων, ὃ βασιλεῦ, τάδε ἔργασται, ἀλλ' αὐτὸς
 ἐγὼ ἐμεωντόν· ^{αὐτοῦ} δεινόν τι ποιούμενος Ἀσσυρίους 20
 Πέρσῃσι καταγελᾶν.” Ὁ δ' ἀμείβετο· “Ὡ σχετ-
 λιώτατε ἀνδρῶν, ἔργῳ τῷ αἰσχίστῳ οὖνομα τὸ
 κάλλιστον ἔθεν^{1a}, φᾶς διὰ τοὺς πολιορκουμένους
 ἐμεωντόν ἀνέκστως διαθεῖναι· τί δ', ὃ μάταιε,
 λελωβημένου σεῦ, θᾶσσον οἱ πολέμοιοι παραστή- 25
 σονται; κῶς οὐκ ἐξέπλωσας τῶν φρενῶν, σεωντόν
 διαφθείρας;” Ὁ δὲ εἶπε· “Εἰ μὲν τοι ὑπερετίθεα^{10a}
 τὰ ἐμᾶλλον ποιήσῃν, οὐκ ἂν με περιείδες· νῦν δ' ἐπ'
 ἐμεωντοῦ βαλόμενος, ἔπρηξα. ἤδη ὦν, ἣν μὴ τῶν
 σῶν δεήσῃ, αἰρέομεν Βαβυλῶνα. Ἐγὼ μὲν γὰρ, ὡς 30
 ἔχω, αὐτομολήσω ἐς τὸ τεῖχος, καὶ φήσω πρὸς
 αὐτούς, ὡς ὑπὸ σεῦ τάδε πέπονθα· καὶ δοκέω,
 τείσας σφέας ταῦτα ἔχειν οὕτω, τεύξεσθαι στρατιῆς.
 σὺ δὲ, ἀπ' ἧς ἂν ἡμέρης ἐγὼ ἐσέλθω ἐς τὸ τεῖχος,

35 ἀπὸ ταύτης ἐς δεκάτην ἡμέρην, τῆς σεωτοῦ στρα-
 τιῆς, τῆς οὐδεμία ἔσται ὥρῃ ἀπολλυμένης, ταύτης
 χιλίους τάξον κατὰ τὰς Σεμιράμιος καλεομένας
 πύλας· μετὰ δὲ αὐτῆς, ἀπὸ τῆς δεκάτης ἐς ἐβδόμην,
 ἄλλους μοι τάξον δισχιλίους κατὰ τὰς Νινίω
 40 καλεομένας πύλας· ἀπὸ δὲ τῆς ἐβδόμης διαλιπὼν
 εἴκοσι ἡμέρας, ἔπειτεν ἄλλους κάτισον, ἀγαγὼν κατὰ
 τὰς Χαλδαίων καλεομένας πύλας, τετρακισχιλίους.
 ἐχόντων δὲ μήτε οἱ πρότεροι μηδὲν τῶν ἀμυνούντων,
 μήτε οὗτοι, πλὴν ἐγχειριδίων· τοῦτο δὲ εἶναι ἔχειν.
 45 μετὰ δὲ τὴν αἰκοστὴν ἡμέρην, ἰθέως τὴν μὲν ἄλλην
 στρατιὴν κελαιῖν περίξ προσβάλλειν πρὸς τὸ
 τεῖχος, Πέρσας δὲ μοι τάξον κατὰ τὰς Βηλίδας
 καλεομένας πύλας καὶ Κισσίας. ὥς γὰρ ἐγὼ δοκέω,
 ἐμέο μεγάλα ἔργα ἀποδεξαμένου^{3d}, τά τε ἄλλα
 50 ἐπιτράψονται ἐμοὶ Βαβυλώνιοι, καὶ δὴ καὶ τῶν
 πυλέων τὰς βαλανάγρας. τὸ δ' ἐνθεῦτεν, ἐμοὶ τε καὶ
 Πέρσῃσι μελήσει τὰ δεῖ ποιεῖν.”

(B. iii. 154, 155.)

The stratagem succeeded, and Zopyrus was welcomed
 by the Babylonians.

VI. § 2.

Ταῦτα ἐντειλάμενος, ἦε ἐπὶ τὰς πύλας· ἐπιστρε-
 φόμενος, ὥς δὴ ἀληθῶς αὐτόμολος. ὁρέοντες δὲ ἀπὸ
 τῶν πύργων οἱ κατὰ τοῦτο τεταγμένοι, κατέτρεχον
 κάτω· καὶ ὀλίγον τι παρακλίναντες τὴν ἐτέρην
 5 πύλην. εἰρώτεον τίς τε εἶη, καὶ ὅτεν δεόμενος ἦκε.

ὁ δὲ σφι ἠγόρευε, ὥς εἶη τε Ζώπυρος, καὶ αὐτομολοῖ
 ἐς ἐκείνους. ἦγον δὴ μιν οἱ πύλαιοι, ταῦτα ὥς
 ἔκουσαν, ἐπὶ τὰ κοινὰ τῶν Βαβυλωνίων. καταστὰς
 δὲ ἐπ' αὐτὰ, κατοικτιζέτο, φᾶς ὑπὸ Δαρείου
 πεπονθέναι τὰ ἐπεπόνθεε ὑπ' ἐαυτοῦ· παθεῖν δὲ 10
 ταῦτα διότι συμβουλευσαί οἱ ἀπανιστάναί τὴν
 στρατιήν, ἐπεὶ τε οὐδεὶς πόρος ἐφαίνετο τῆς ἀλώσεως.
 “Νῦν τε, ἔφη λέγων, ἐγὼ ὑμῖν, ὦ Βαβυλώνιοι, ἔκω
 μέγιστον ἀγαθόν, Δαρεῖφ δὲ καὶ τῇ στρατιῇ καὶ
 Πέρσῃσι μέγιστον κακόν. οὐ γὰρ δὴ, ἐμέ γε ὧδε 15
 ληβησάμενος, καταπροΐζεται· ἐπίσταμαι δ' αὐτοῦ
 πάσας τὰς διεξόδους τῶν βουλευμάτων.” Τοιαῦτα
 ἔλεγε. οἱ δὲ Βαβυλώνιοι ὁρέοντες ἄνδρα τῶν ἐν Πέρ-
 σῃσι δοκιμώτατον ῥινός τε καὶ ὤτων ἐστερημένον,
 μάλιστα τε καὶ αἵματι ἀναπεφυρμένον, πάγχυ 20
 ἀτίσαντες λέγειν μιν ἀληθέα, καὶ σφι ἦκειν
 σύμμαχον, ἐπιτράπεσθαι ἐτοῖμοι ἦσαν τῶν ἐδέετο
 σφέων. ἐδέετο δὲ στρατιῆς. Ὁ δὲ, ἐπεὶ τε αὐτῶν
 τοῦτο παρέλαβε, ἐποίησε τὰ περ τῷ Δαρείφ
 σκεθῆκατο. ἐξαγαγὼν γὰρ τῇ δεκάτῃ ἡμέρῃ 25
 τὴν στρατιὴν τῶν Βαβυλωνίων, καὶ κυκλωσά-
 μνος τοὺς χιλίους, τοὺς πρώτους ἐνετείλατο
 Δαρεῖφ τάξαι, τούτους κατεφόνευσεν. μαθόντες δὲ
 οἱ Βαβυλώνιοι τοῖσι ἔπειτα τὰ ἔργα παρε-
 χόμενον ὁμοῖα, πάγχυ περιχαρές ὄντες, πᾶν δὴ 30
 ἐτοῖμοι ἦσαν ὑπηρετεῖν. ὁ δὲ, διαλιπὼν ἡμέρας τὰς
 συγκειμένας, αὐτῆς^{1a} ἐπιλεξάμενος τῶν Βαβυλωνίων

ἐξήγαγε καὶ κατεφόνευσε τῶν Δαρείου στρατιωτῶν
 τοὺς δισχιλίους. ἰδόντες δὲ καὶ τοῦτο τὸ ἔργον αἱ
 35 Βαβυλώνιοι, πάντες Ζώπυρον εἶχον ἐν στόμασι
 αἰνέοντες. ὁ δὲ, αὐτὶς διαλιπὼν τὰς συγκειμένας
 ἡμέρας, ἐξήγαγε ἐς τὸ προειρημένον· καὶ κυκλωσά-
 μενος κατεφόνευσε τοὺς τετρακισχιλίους. ὥς δὲ καὶ
 τοῦτο κατέργαστο, πάντα δὴ ἦν ἐν τοῖσι Βαβυλω-
 40 νίοισι Ζώπυρος, καὶ στρατάρχης τε οὗτός σφι καὶ
 τεχοφυλάξ ἀπεδέδεκτο^{3d}. (B. iii. 156, 157.)

So when Darius made his attack, Zopyrus admitted the Persian troops into the city, and Babylon was taken. But Darius used to say that he would rather that Zopyrus was whole, than that he himself were master of twenty Babylons.

VI. § 3.

Προσβολὴν δὲ Δαρείου κατὰ τὰ συγκείμενα ποιου-
 μένου πέριξ τὸ τεῖχος, ἐνθαῦτα δὴ πάντα τὸν δόλον
 ὁ Ζώπυρος ἐξέφαινε. οἱ μὲν γὰρ Βαβυλώνιοι ἀνα-
 βάντες ἐπὶ τὸ τεῖχος, ἡμύνοντο τὴν Δαρείου στρα-
 5 τὴν προσβάλλουσιν· ὁ δὲ Ζώπυρος τὰς τε Κισσίας
 καὶ Βηλίδας καλεομένας πύλας ἀναπετάσας, ἐσθῆκε
 τοὺς Πέρσας ἐς τὸ τεῖχος. τῶν δὲ Βαβυλωνίων αἱ
 μὲν εἶδον τὸ ποιηθὲν, οὗτοι ἔφευγον ἐς τοῦ Διὸς τοῦ
 Βήλου τὸ ἱρόν· οἱ δὲ οὐκ εἶδον, ἔμενον ἐν τῇ ἐωντῇ
 10 τάξει^{5h} ἕκαστος, ἐς ὃ δὴ καὶ οὗτοι ἔμαθον προεδομένον.

Βαβυλὼν μὲν νυν οὕτω τὸ δεύτερον αἰρέθη. Δα-
 ρεῖος δὲ ἐπεὶ τε ἐκοάτησε τῶν Βαβυλωνίων, τοῦτο

μὲν, σφῶν τὸ τεῖχος περιεῖλε, καὶ τὰς πύλας πάσας
 ἐπέσπασε· τὸ γὰρ πρότερον ἐλὼν Κύρος τὴν Βα-
 βυλῶνα, ἐποίησε· οὕτων οὐδέτερον· τοῦτο δὲ, ὁ 15
 Δαρεῖος τῶν ἀνδρῶν τοὺς κορυφαίους μάλιστα
 ἢ τρισχιλίους ἀνεσκολόπισε, τοῖσι δὲ λοιποῖσι
 Βαβυλωνίοισι ἀπέδωκε τὴν πόλιν οἰκέειν. Ζωπύρου
 δὲ οὐδεὶς ἀγαθοεργίην Περσέων ὑπερεβάλετο παρὰ
 Δαρεῖφ κριτῇ, οὔτε τῶν ὕστερον γενομένων, οὔτε 20
 τῶν πρότερον, ὅτι μὴ Κύρος μούνος· τοῦτ' γὰρ
 οὐδεὶς Περσέων ἠξίωσε κω ἐωντὸν συμβαλεῖν.
 Πολλάκις δὲ Δαρεῖον λέγεται γνώμην τήνδε ἀποδέ-
 ξασθαι, ὥς βούλοιο ἂν Ζώπυρον εἶναι ἀπαθέα
 τῆς ἀεικείης μᾶλλον, ἢ Βαβυλωνάς οἱ εἴκοσι πρὸς 25
 τῇ εἰούσῃ προσγενέσθαι.

(B. iii. 158, 159.)

VII. DARIUS IN SCYTHIA.

Cyrus had conquered Asia: Cambyses, Africa: Darius felt that he must complete the conquest of Europe. Therefore he planned a vast expedition against the Scythians, a nomad people living in the steppes north of the Black and Caspian Seas. Having bridged the Thracian Bosphorus and the Danube, he left his bridge over the river in charge of his Ionian fleet, while he pushed on with 700,000 men of different nationalities from all parts of his kingdom, and penetrated the northern wilderness. But the Scythians slipped away before his advance, and drew him on and on in pursuit.

At last Darius appealed to the Scythian king to stand and give battle or else to send presents of earth and water in token of submission.

The Scythian king said he would make no tender of submission, but would send some presents much more to the purpose.

VII. § 1.

Πέμψας Δαρείος ἱππέα παρὰ τὸν Σκυθέων βασι-
λέα Ἰδάνθурсον, ἔλεγε τάδε· “Δαιμόνιε ἀνδρῶν, τί
φεύγεις αἰεὶ^{3a}, ἐξόν τοι τῶνδε τὰ ἔτερα ποιεῖν; αἱ
μὲν γὰρ ἀξιοχρεοῦ^{3b} δοκέεις εἶναι σεωτῇ τοῖσι
5 ἑμοῖσι πρήγμασι ἀντιωθῆναι, σὺ δὲ στάς τε καὶ
παυσάμενος πλάνης μάχεσθαι· εἰ δὲ συγγινώσκεις
εἶναι ἥσσω, σὺ δὲ καὶ οὕτω παυσάμενος τοῦ δρόμου,
δεσπότη τῇ σῇ δῶρα φέρων γῆν τε καὶ ὕδωρ, ἐλθὶ
εἰς λόγους.” Πρὸς ταῦτα ὁ Σκυθέων βασιλεὺς
10 Ἰδάνθурсος ἔλεγε τάδε· “Οὕτω τὸ ἐμὸν ἔχει, ὁ
Πέρσα· ἐγὼ οὐδένα κω ἀνθρώπων δέισας ἔφυγον,
οὔτε πρότερον, οὔτε νῦν σε φεύγω· οὐδὲ τι νεώτερόν
εἰμι ποιήσας νῦν ἢ καὶ ἐν εἰρήνῃ ἐώθεα^{3b} ποιεῖν. ὃ τι
δὲ οὐκ αὐτίκα μάχομαί τοι, ἐγὼ καὶ τοῦτο σημανέω^{3b}.
15 ἡμῖν οὔτε ἄσπεα, οὔτε γῆ πεφυτευμένη ἐστὶ, τῶν πέρι
δείσαντες μὴ ἀλφῆ ἢ καρῇ ταχύτερον συμμίσγοιμεν
ἂν εἰς μάχην ὑμῖν· εἰ δὲ θέοι πάντως εἰς τοῦτο κατὰ
τάχος ἀπικνέεσθαι, τυγχάνουσι ἡμῖν ἑόντες τάφου
πατρῴοι. φέρετε, τούτους ἀνευρόντες, συγγένοι
20 πειρᾶσθε αὐτούς· καὶ γινώσεσθε τότε, εἴτε ὑμῖν
μαχησόμεθα περὶ τῶν τάφων, εἴτε καὶ οὐ μαχησόμεθα.

μεθα. πρότερον δὲ, ἢν μὴ ἡμέας λόγος αἰρήν, οὐ
συμμιζόμεν τοι. ἀμφὶ μὲν μάχῃ τοσαῦτα εἰρήσθω.
Δεσπότης δὲ ἑμούς Δία τε ἐγὼ νομίζω, τὸν ἐμὸν
πρόγονον, καὶ Ἰστίην τὴν Σκυθέων βασιλείαν, μου²⁵
ποιεῖν εἶναι. Σοὶ δὲ ἀντὶ μὲν δώρων γῆς τε καὶ
ὕδατος, δῶρα πέμψω τοιαῦτα οἷά σοι πρέπει ἐλθεῖν·
ἀντὶ δὲ τοῦ ὅτι δεσπότης ἔφησας εἶναι ἐμός, κλαίειν
λέγω.” Ὁ μὲν δὴ κῆρυξ οἰχώκεε ἀγγελέων ταῦτα
Δαρείῳ.

(B. iv. 126, 127.) ³⁰

The Scythian policy reduced Darius to great straits, and understanding the menacing meaning of the Scythian presents which had reached him, he was glad to take the advice of Gobryas, and make a hurried retreat before his communications were cut off by the breaking up of the bridge over the Danube.

VII. § 2.

Τέλος δὲ Δαρείος τε ἐν ἀπορίῃσι εἶχετο, καὶ οἱ
Σκυθέων βασιλεῖς μαθόντες τοῦτο, ἔπεμπον κήρυκα,
δῶρα Δαρείῳ φέροντα, ὄρνιθά τε, καὶ μῦν, καὶ βά-
θρακον^{1b}, καὶ οἷστους πέντε. Πέρσαι δὲ τὸν φέροντα
τὰ δῶρα ἐπειρώτεον τὸν νόον τῶν διδομένων· ὁ δὲ
5 αὖν ἔφη οἱ ἐπεστάλθαι ἄλλο ἢ δόγματα τὴν ταχίστην
ἐταλλάσσεσθαι· αὐτοὺς δὲ τοὺς Πέρσας ἐκέλευε, εἰ
σοφοὶ εἴσι, γινῶναι τὸ ἐθέλει τὰ δῶρα λέγειν. ταῦτα
ἀκούσαντες οἱ Πέρσαι, ἐβουλευόντο. Δαρείου
μὲν νῦν ἡ γνώμη ἦν Σκύθας ἐωτῇ διδόναι σφέας τε
10 αὐτούς, καὶ γῆν τε καὶ ὕδωρ· εἰκάζων τῇδε, ὥς μὴ

μὲν ἐν γῇ γίνεται, καρπὸν τὸν αὐτὸν ἀνθρώποι
 σιτεύουσιν· βάθρακος δὲ ἐν ὕδατι· ὄρνις δὲ μάλιστα
 οἶκε ἱππῶ· τοὺς δὲ οἰστοὺς, ὡς τὴν ἐωυτῶν ἀλγῶν
 15 παραδιδούσι. αὕτη μὲν Δαρεῖος ἡ γνώμη ἀπεδέδεκτο.
 Συνεστήκει δὲ ταύτῃ τῇ γνώμῃ ἡ Γωβρύης, τῶν
 ἀνδρῶν τῶν ἐπτά ἐνὸς τῶν τὸν Μάγον κατελόντων,
 εἰκάζοντος τὰ δῶρα λέγειν· “Ἦν μὴ ὄρνιθες γενό-
 μενοι ἀναπτῆσθε ἐς τὸν οὐρανόν, ὦ Πέρσαι, ἡ μὲν
 20 γενόμενοι κατὰ τῆς γῆς καταδύσητε ἢ βάθρακος
 γενόμενοι ἐς τὰς λίμνας ἐσπηδήσητε, οὐκ ἀπονοστή-
 σετε ὀπίσω, ὑπὸ τῶνδε τῶν τοξευμάτων βαλλόμενοι.”

Πέρσῃσι δὲ, μετὰ τὰ δῶρα τὰ ἐλθόντα Δαρεῖος,
 ἀντετάχθησαν οἱ Σκύθαι πεζῶ καὶ ἱπποῖσι, ὡς συμ-
 25 βαλέοντες. τεταγμένοισι δὲ τοῖσι Σκύθησι λαγὸς
 ἐς τὸ μέσον διήϊξε· τῶν δὲ ὡς ἕκαστοι ὤρεον¹⁹ τὸν
 λαγόν, ἐδίωκον. παραχθέντων δὲ τῶν Σκυθῶν, καὶ
 βοῇ χρεωμένων, εἶρετο ὁ Δαρεῖος τῶν ἀντιπολεμίων
 τὸν θόρυβον· πυθόμενος δὲ σφεας τὸν λαγὸν διώ-
 30 κοντας, εἶπε ἄρα πρὸς τοῦσπερ ἐώθεε καὶ τὰ ἄλλα
 λέγειν· “Οὗτοι ἄνδρες ἡμέων πολλὸν καταφρον-
 εῖουσιν· καὶ μοι νῦν φαίνεται Γωβρύης εἶπαι περὶ τῶν
 Σκυθικῶν δῶρων ὀρθῶς. ὡς ὦν οὕτως ἤδη δοκοῦνται
 καὶ αὐτῷ μοι ἔχειν, βουλῆς ἀγαθῆς δεῖ, ὅπως ἀσφα-
 35 λῶς ἡ κομιδὴ ἡμῖν ἔσται τὸ ὀπίσω.” Πρὸς ταῦτα
 Γωβρύης εἶπε· “ὦ βασιλεῦ, ἐγὼ σχεδὸν μὲν καὶ
 λόγῳ ἡπιστάμην τούτων τῶν ἀνδρῶν τὴν ἀπορίαν·
 ἐλθὼν δὲ μᾶλλον ἐξέμαθον, ὁρέων αὐτοὺς ἐμπαί-

ζοντας ἡμῖν. Νῦν ὦν μοι δοκεῖ, ἐπεὶ τάχιστα νῦν
 ἐτέλθῃ, ἐκκαύσαντας τὰ πυρὰ, ὡς καὶ ἄλλοτε ἐώθαμεν 40
 ποιεῖν, τῶν στρατιωτῶν τοὺς ἀσθενεστάτους ἐς τὰς
 τλαιπωρίας ἐξαπατήσαντας, καὶ τοὺς ὄνους πάντας
 καταδήσαντας, ἀπαλλάσσεσθαι, πρὶν ἢ καὶ ἐπὶ τὸν
 Ἴστρον ἰθῦσαι Σκύθας λύσοντας τὴν γέφυραν, ἢ καὶ
 τι Ἴωσι δόξαι τὸ ἡμέας οἶόν τε ἔσται ἐξεργάσασθαι.” 45
 Γωβρύης μὲν ταῦτα συνεβούλευε.

(B. iv. 131-134.)

Retreat of Darius.

VII. § 3.

Μετὰ δὲ, νῦν τε ἐγένετο, καὶ Δαρεῖος ἐχράτο τῇ
 γνώμῃ ταύτῃ. τοὺς μὲν καματηροὺς τῶν ἀνδρῶν, καὶ
 τῶν ἦν ἐλάχιστος ἀπολλυμένων λόγος, καὶ τοὺς ὄνους
 πάντας καταδήσας, κατέλιπε αὐτοῦ ταύτῃ ἐν τῇ
 στρατοπέδῳ. κατέλιπε δὲ τοὺς τε ὄνους καὶ τοὺς 5
 ἀσθενεῖς τῆς στρατιῆς, τῶνδε εἵνεκεν· ἵνα οἱ μὲν
 ὄνοι βοὴν παρέχωνται, οἱ δὲ ἄνθρωποι ἀσθενεῖς
 μὲν εἵνεκεν κατελίποντο, προφάσιος δὲ τῆσδε δη-
 λαδὴ ὡς αὐτὸς μὲν σὺν τῷ καθαρῷ τοῦ στρατοῦ
 ἐπιθήσεσθαι μέλλοι τοῖσι Σκύθησι, οὗτοι δὲ τὸ 10
 στρατόπεδον τοῦτον τὸν χρόνον ῥυοῖατο²⁰. ταῦτα
 τοῖσι ὑπολειπομένοισι ὑποθέμενός ὁ Δαρεῖος, καὶ
 πυρὰ ἐκκαύσας, τὴν ταχίστην ἐπέειπε ἐπὶ τὸν
 Ἴστρον. οἱ δὲ ὄνοι, ἐρμωθέντες τοῦ ὀμίλου, οὕτω
 μὲν δὴ μᾶλλον πολλῶ ἴσαν τῆς φωνῆς· ἀκούσαντες 15
 δὲ οἱ Σκύθαι τῶν ὄνων, πάγχυ κατὰ χώραν ἤλπιζον

τοὺς Πέρσας εἶναι. Ἡμέρης δὲ γανομένης, γνόντες
οἱ ὑπολειφθέντες ὡς προδεδομένοι εἶναι ὑπὸ Δαρείου,
χειράς τε προστείνοντο τοῖσι Σκύθησι, καὶ ἔλεγον τὰ
20 κατήκοντα. οἱ δὲ Σκύθαι ὡς ἤκουσαν ταῦτα εἰδὼς
τοὺς Πέρσας ἰθὺ τοῦ Ἰστρου.

(B. iv. 135, 136.)

The Scythian horsemen reached the bridge before Darius, and urged the Ionians to destroy it. The Athenian Miltiades, then tyrant of the Thracian Chersonese, called on his countrymen to seize this chance of throwing off the Persian yoke, but he was overruled by Histiaeus of Miletus; so Darius brought back into Asia the remnant of his great army.

VIII. STORY OF THE PEISISTRATIDAE.

Athens was divided between different political parties; the men of the Plain, and of the Coast, and a third party, the men of the Mountains. Peisistratus, son of Hippocrates, espoused the cause of the mountaineers, and having by a stratagem got leave to keep an armed band of retainers, he seized the citadel and made himself master of Athens.

VII. § 1.

Στασιαζόντων τῶν παράλων καὶ τῶν ἐκ τοῦ πε-
δίου Ἀθηναίων, καὶ τῶν μὲν προεστειώτος Μεγακλῆος
τοῦ Ἀλκμαίωνος, τῶν δὲ ἐκ τοῦ πεδίου Λυκούργου
Ἀριστολαΐδου, ὁ μὲν Πεισίστρατος καταφρονῆσαι
5 τὴν τυραννίδα, ἤγειρε τρίτην στάσιν. συλλέξας δὲ
στασιώτας, καὶ τῇ λόγῳ τῶν ὑπερακρίων προστάς,

μηχανᾶται τοιαύδε. τρωματίσας^{3b} ἐν τῷ τε καὶ
ἱμῶνους, ἤλασε ἐς τὴν ἀγορὴν τὸ ζεύγος, ὡς ἐκπε-
φυγὼς τοὺς ἐχθροὺς, οἱ μιν ἐλαύνοντα ἐς ἀγρὸν
ἔβησαν ἀπολέσαι δῆθεν· εἰδέτό τε τοῦ δήμου 10
φυλακῆς τινος πρὸς αὐτοῦ κυρῆσαι, πρότερον
ἀδοκιμήσας ἐν τῇ πρὸς Μεγαρέας γενομένη στρα-
τηγῇ, Νίσαιάν τε ἐλὼν, καὶ ἄλλα ἀποδεξάμενος^{3a}
μεγάλα ἔργα. Ὁ δὲ δῆμος ὁ τῶν Ἀθηναίων
ἐξαπατηθεὶς, ἔδωκε οἱ τῶν ἀστῶν καταλέξας ἄνδρας 15
ταύτους, οἱ δορυφόροι μὲν οὐκ ἐγένοντο Πεισιστρά-
του, κορυνηφόροι δέ. ξύλων γὰρ κορύνας ἔχοντες
αἰοντό οἱ ὅπισθε. συνεπαναστάντες δὲ οὗτοι ἅμα
Πεισιστράτῳ, ἔσχον τὴν ἀκρόπολιν. ἐνθα δὴ ὁ
Πεισίστρατος ἦρχε Ἀθηναίων, οὔτε τιμὰς τὰς 20
αἰσας συνταράξας, οὔτε θέσμια μεταλλάξας· ἐπὶ
τε τοῖσι κατεστειώσι ἔνεμε τὴν πόλιν, κοσμέων
ἐλὼς τε καὶ εὔ.

(B. i. 59.)

Driven once more from the city by a coalition of his enemies, he manages to return in triumph once more, accompanied by a woman of great beauty to impersonate Athena. The sham goddess bade the citizens welcome Peisistratus back, and they did so.

VIII. § 2

Μετὰ δὲ οὐ πολλὸν χρόνον τῶντ' ὀφρονήσαντες οἱ
π τοῦ Μεγακλέους στασιῶται καὶ οἱ τοῦ Λυκούργου,
ἐλαύνουσί μιν. οὕτω μὲν Πεισίστρατος ἔσχε τὸ
πρῶτον Ἀθήνας, καὶ τὴν τυραννίδα οὕτω κάρτα

L 2

5 ἔρριζωμένην ἔχων, ἀπέβαλε. οἱ δὲ ἐξελάσαντες
 Πεισίστρατον, αὐτὶς ἐκ νέης ἐπ' ἀλλήλοισι ἐστασί-
 ασαν. περιελαυνόμενος δὲ τῇ στασί ὁ Μεγακλῆς,
 ἐπεκηρυκεῖτο Πεισιστράτῳ, εἰ βούλοιντο οἱ τὴν
 θυγατέρα ἔχειν γυναῖκα ἐπὶ τῇ τυραννίδι. ἐνδεξά-
 10 μένου δὲ τὸν λόγον καὶ ὁμολογήσαντος ἐπὶ τούτοις
 Πεισιστράτου, μηχανῶνται δὴ ἐπὶ τῇ κατόδῳ^{1a}
 τοιάδε. Ἐν τῷ δήμῳ τῷ Παιανιδίῳ ἦν γυνή, τῇ
 οὐνομα ἦν Φύη, μέγαθος ἀπὸ τεσσέρων^{2b} πηχέων
 ἀπολείκουσα τρεῖς δακτύλους, καὶ ἄλλως εὐειδή.
 15 ταύτην τὴν γυναῖκα σκευάσαντες πανοπλίῃ, ἐς ἄρμα
 ἐσβιβάσαντες, καὶ προδίζαντες^{3a} σχῆμα, οἷόν τι
 ἔμελλε εὐπρεπέστατον φανεῖσθαι^{3b} ἔχουσα, ἤλανον
 ἐς τὸ ἄστυ, προδρόμους κήρυκας προπέψαντες, οἱ
 τὰ ἐντεταλμένα ἡγόρευον ἐς τὸ ἄστυ ἀπικόμενοι,
 20 λέγοντες τοιάδε. “ὦ Ἀθηναῖοι, δέκεσθε^{1a} ἀγαθῷ
 νόμῳ Πεισίστρατον, τὸν αὐτὴ ἡ Ἀθηναίη τιμήσασα
 ἀνθρώπων μάλιστα, κατάγει ἐς τὴν ἐωυτῆς ἀκρό-
 πολιν.” Οἱ μὲν δὴ ταῦτα διαφοιτέοντες ἔλεγον
 αὐτίκα δὲ ἕς τε τοὺς δήμους φάτις ἀπίκητο, ὡς
 25 Ἀθηναίη Πεισίστρατον κατάγει· καὶ οἱ ἐν τῇ
 ἄστει κειθόμενοι τὴν γυναῖκα εἶναι αὐτὴν τὴν θεῶν,
 προσείχοντό τε τὴν ἀνθρωπον, καὶ ἐδέκοντο τὸν
 Πεισίστρατον.

(B. i. 60.)

He then married the daughter of Megacles, his old
 opponent, to whom he had been reconciled, but he after-

wards offended his father-in-law, and was obliged to quit
 Athens with his sons. After long preparation the Peisi-
 stratidae marched upon Athens and secured Marathon;
 and having conquered the troops sent out to oppose him,
 Peisistratus for the third time entered Athens, and resumed
 his power.

VIII. § 3.

Γήμας δὲ ὁ Πεισίστρατος τὴν τοῦ Μεγακλέος
 θυγατέρα οὐκ εὖ περιεῖπε αὐτήν· ὁ δὲ Μεγακλῆς
 ὀργῇ ὡς εἶχε καταλλάσσετο τὴν ἐχθρὴν τοῖσι
 στασιώτῃσι. Μαθὼν δὲ ὁ Πεισίστρατος ἀπαλλάσ-
 σετο ἐκ τῆς χώρας τὸ παράπαν, ἀπικόμενος δὲ ἐς 5
 Ἐρετρίαν ἐβουλεύετο ἅμα τοῖσι παισὶ. ἐξ Ἐρετρίης
 δὲ ὀρμηθέντες διὰ ἐνδεκάτου ἔτεος ἀπίκοντο ὀπίσω,
 καὶ πρῶτον τῆς Ἀττικῆς ἰσχυροὶ Μαραθῶνα. ἐν δὲ
 τούτῳ τῷ χρόνῳ σφί στρατοπεδευομένοισι οἱ τε ἐκ
 τοῦ ἄστεος στασιῶται ἀπίκοντο, ἄλλοι τε ἐκ τῶν 10
 ἄμυν προσέρρεον, οἷσι ἡ τυραννὶς πρὸ ἐλευθερίας ἦν
 ἐπαστότερον. οὗτοι μὲν δὴ συνηλίζοντο. Ἀθή-
 ναιων δὲ οἱ ἐκ τοῦ ἄστεος, ἕως μὲν Πεισίστρατος τὰ
 χρήματα ἤγειρε, καὶ μεταὔτις^{1a} ὡς ἔσχε Μαραθῶνα,
 λόγον οὐδένα εἶχον. ἐπεὶ τε δὲ ἐπύθοντο ἐκ τοῦ 15
 Μαραθῶνος αὐτὸν κορεύεσθαι ἐπὶ τὸ ἄστυ, οὕτω δὴ
 βεβήουσι ἐπ' αὐτόν. καὶ οὗτοι τε πανστρατιῇ ἦσαν
 ἐπὶ τοὺς κατιόντας· καὶ οἱ ἀμφὶ Πεισίστρατον, ὡς
 ὀρμηθέντες ἐκ Μαραθῶνος ἦσαν ἐπὶ τὸ ἄστυ, ἐς
 τὸντο συνιόντες ἀπικνέονται ἐπὶ Παλληνίδος Ἀθη- 20
 ναίης ἱρὸν, καὶ ἀντία ἔθεντο τὰ ὄπλα. ἐνθαῦτα

θείη πομπῇ χρεώμενος παρίσταται Πεισιστράτῳ
'Αμφίλυτος, χρησμολόγος ἀνὴρ, ὃς οἱ προσίων χρῆ
ἐν ἑξαμέτρῳ τόνῳ, τὰδε λέγων·

25 "Ερριπται δ' ὁ βάλος, τὸ δὲ δίκτυον ἐκπετάσται·
θύνοι δ' οὐμήσουσι σελιπαῖς διὰ νυκτός.

'Ο μὲν δὴ οἱ ἐνθεάζων χρῆ τὰδε· Πεισίστρατος δέ,
συλλαβὼν τὸ χρηστήριον, καὶ φᾶς δέκεσθαι τὸ χρη-
σθὲν, ἐπῆγε τὴν στρατιήν. 'Αθηναῖοι δὲ οἱ ἐκ ἄστεος
30 πρὸς ἄριστον τετραμμένοι ἦσαν δὴ τηνικαῦτα· καὶ
μετὰ τὸ ἄριστον μετεξέτεροι αὐτῶν, οἱ μὲν πρὸς
κύβους, οἱ δὲ πρὸς ὕπνον. οἱ δὲ ἀμφὶ Πεισίστρατον
ἐσπεύοντες, τοὺς 'Αθηναίους τρέπουσι. φευγόντων
δὲ τούτων, βουλὴν ἐνθαῦτα σοφωτάτην Πεισίστρατος
35 ἐπιτεχνᾷται, ὅπως μήτε ἀλισθεῖεν ἔτι οἱ 'Αθηναῖοι,
διεσκεδασμένοι τε εἶεν. ἀναβιβάσας τοὺς παῖδας ἐπὶ
ἵππους, προέπεμπε· οἱ δὲ καταλαμβάνοντες τοῖς
φεύγοντας, ἔλεγον τὰ ἐντεταλμένα ὑπὸ Πεισι-
στράτου, θαρσύνειν τε καλεύοντες, καὶ ἀπίνειν ἕκαστον
40 ἐπὶ τὰ ἑωυτοῦ. Πειθομένων δὲ τῶν 'Αθηναίων,
οὕτω δὴ Πεισίστρατος τὸ τρίτον σχὼν 'Αθήνας,
ἐρρίζωσε τὴν τυραννίδα ἐπικούροισί τε πολλοῖσι, καὶ
χρημάτων συνόδοισι, τῶν μὲν, αὐτόθεν, τῶν δὲ, ἐπὶ
Στρυμόνος ποταμοῦ συνιόντων. Καὶ Πεισίστρατος
45 μὲν ἐτυράννευε 'Αθηναίων· 'Αθηναίων δὲ οἱ μὲν ἐν τῇ
μάχῃ ἐπεπτώκεσαν, οἱ δὲ αὐτῶν μετὰ 'Αλκμαιωνίδων
ἔφευγον ἐκ τῆς οἰκῆτης.

(B. i. 61-64.)

Peisistratus retained the sovereign power till his death,
and transmitted it to his sons Hippias and Hipparchus.
Two Athenian friends, Harmodius and Aristogeiton, sought
to assassinate Hippias, but they killed the wrong brother
by mistake, while he was conducting the sacred procession.

VIII. § 4.

Ἐπεὶ Ἰππάρχον τὸν Πεισιστράτου, Ἰππίῳ δὲ
τῷ τυράννῳ ἀδελφεόν, ἰδόντα ὄψιν ἐνπνίου
ἐπαργεστάτην, κτείνουσι 'Αριστογείτων καὶ 'Αρ-
μόδιος, μετὰ ταῦτα ἐτυραννεύοντο 'Αθηναῖοι· ἐπ'
ἔτα τέσσερα²⁵ οὐδὲν ἦσσαν, ἀλλὰ καὶ μᾶλλον, ἢ 5
πρὸ τοῦ. Ἡ μὲν νυν ὄψις τοῦ Ἰππάρχου ἐνπνίου
ἦν ἡδε· ἐν τῇ προτέρῃ νυκτὶ τῶν Παναθηναίων
ᾤόκει ὁ Ἰππάρχος ἄνδρα οἱ ἐπιστάνα μέγαν καὶ
αἰδέα μινίσσεσθαι· τὰδε τὰ ἔπα·

Τλῆθι λίαν ἀτλήτα παθὼν τετλήσθι θυμῷ·

οἰδεῖς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποτίσει.

10

ταῦτα δὲ, ὡς ἡμέρῃ ἐγένετο τάχιστα, φανερός ἦν
ἰπερτιθέμενος ὀνειροπόλοισι· μετὰ δὲ, ἀπείπαμενος
τὴν ὄψιν, ἔπεμπε τὴν πομπήν, ἐν τῇ δὲ τελευτᾷ.

(B. v. 55, 56.)

During the despotism of Hippias the Alcmaeonidae
begin their intrigues against the Peisistratidae, first of all
gaining over to their side the Delphic oracle.

VIII. § 5.

Ἰππίῳ τυραννεύοντος καὶ ἐμπικραινομένου 'Αθη-
ναίοισι διὰ τὸν Ἰππάρχου θάνατον, 'Αλκμαιωνίδαι,

γένος ἔοντες Ἀθηναῖοι, καὶ φεύγοντες Πεισι-
στρατίδας, ἐπεὶ τε σφι ἅμα τοῖσι ἄλλοισι Ἀθηναίω
5 φυγάσι πειρωμένοισι κατὰ τὸ ἰσχυρὸν οὐ προεχώρει
κάτοδος, ἀλλὰ προσέπταιον μεγάλως, πειρώμενοι
κατιέναι τε καὶ ἐλευθεροῦν τὰς Ἀθήνας, Λειψύδριον
τὸ ὑπὲρ Παιονίης τειχίσαντες· ἐνθαῦτα οἱ Ἀλκ-
μαιωνίδαι πᾶν ἐπὶ τοῖσι Πεισιστρατιδῇσι μηχανώ-
10 μενοι, παρ' Ἀμφικτυόνων τὸν νηὸν μισθοῦνται τὸν
ἐν Δελφοῖσι, τὸν νῦν ἔοντα, τότε δὲ οὐκω, τούτων
ἐξοικοδομήσαι· οἳ δὲ χρημάτων εὖ ἦκοντες, καὶ
ἔοντες ἄνδρες δόκιμοι ἀνέκαθεν ἔτι, τὸν τε νηὸν
ἐξεργάσαντο τοῦ παραδείγματος κάλλιον, τὰ τε
15 ἄλλα, καὶ, συγκαίμενόν σφι παρίνου λίθου ποιέειν
τὸν νηὸν, Παρίον τὰ ἔμπροσθεν αὐτοῦ ἐξέποιήσαν.

(B. v. 62.)

The Pythian priestess had her cue given her to impress on every Spartan worshipper, who came to the oracle, the duty of delivering Athens from slavery. The Spartans accepted the duty, and when their first expedition failed, they sent a second under King Cleomenes, who drove the Peisistratidae within the walls of their fort.

VIII. § 6.

Ὡς ὦν δὴ οἱ Ἀθηναῖοι λέγουσι, οὗτοι οἱ ἄνδρες
ἐν Δελφοῖσι κατήμενοι ἀνέπειθον τὴν Πυθίην χρή-
μασι, ὅπως ἔλθοιεν Σπαρτιητέων ἄνδρες, εἴ τε ἰδίῃ
στολῇ εἴ τε δημοσίῃ χρησόμενοι, προφέρειν σφι τὰς
5 Ἀθήνας ἐλευθεροῦν. Λακεδαιμόνιοι δὲ, ὥς σφι αἰεὶ
τὸντο πρόφαντον ἐγένετο, πέμπουσι Ἀγχιμῶλιον

τὸν Ἀστέρος, ἔοντα τῶν ἀστῶν ἄνδρα δόκιμον, σὺν
στρατῇ, ἐξελῶντα Πεισιστρατίδας ἐξ Ἀθηνῶν,
ὅμως καὶ ξεινίους σφι ἔοντας τὰ μάλιστα· τὰ γὰρ
τῷ θεοῦ πρεσβύτερα ἐποιεῦντο ἢ τὰ τῶν ἀνδρῶν. 10
πέμπουσι δὲ τούτους κατὰ θάλασσαν πλοίοισι. ὁ
μὲν δὴ προσσχὼν ἐς Φάληρον, τὴν στρατιὴν ἀπέβησε·
αἱ δὲ Πεισιστρατίδαι προκυνθανόμενοι ταῦτα,
ἐπικαλέοντο ἐκ Θεσσαλίας ἐπικουρίην· ἐπεποίητο
γὰρ σφι συμμαχίη πρὸς αὐτούς. Θεσσαλοὶ δὲ 15
σφι δεομένοισι ἀπέπεμψαν, κοινῇ γνώμῃ χρεώ-
μενοι, χιλίην τε ἵππων, καὶ τὸν βασιλέα τὸν σφέ-
τερον Κινέην· τοὺς ἐπεὶ τε ἔσχον συμμαχίαν οἱ
Πεισιστρατίδαι, ἐμηχανέατο^α τοιάδε. κείραντες
τὸν Φαληρέων τὸ πεδίον, καὶ ἱππάσιμον ποιήσαντες 20
τούτων τὸν χώρον, ἐπῆκαν τῇ στρατοπέδῳ τὴν
ἵππων· ἐμπεσοῦσα δὲ διέφθειρε ἄλλους τε πολλοὺς
τῶν Λακεδαιμονίων, καὶ δὴ καὶ τὸν Ἀγχιμῶλιον·
τούς δὲ περιγενομένους αὐτῶν ἐς τὰς νέας κατέρξαν.
Ὁ μὲν δὴ πρῶτος στόλος ἐκ Λακεδαίμονος οὕτω 25
ἐτήλλαξε· καὶ Ἀγχιμῶλιον εἰς ταφαὶ τῆς Ἀττι-
κῆς Ἀλωπεκῆσι. Μετὰ δὲ, Λακεδαιμόνιοι μέζω^α
στόλον στείλαντες, ἀπέπεμψαν ἐπὶ τὰς Ἀθήνας,
στρατηγὸν τῆς στρατιῆς ἀποδέξαντες βασιλέα
Κλεομένηα τὸν Ἀναξανδρίδην, οὐκέτι κατὰ θάλασσαν 30
σταλάντες, ἀλλὰ κατ' ἥπειρον. τοῖσι δὲ ἐσβαλοῦσι
ἐπὶ τὴν Ἀττικὴν χώραν ἢ τῶν Θεσσαλῶν ἵππος πρώτη
προσέμιξε, καὶ οὐ μετὰ πολὺ ἐτράπετο καὶ σφεων

ἔπεισον ὑπὲρ τεσσεράκοντα ἄνδρας, οἱ δὲ περιγεγῶ-
 35 μνοι ἀπαλλάσσοντο ὡς εἶχόν ἰθὺς ἐπὶ Θεσσαλίῃ.
 Κλεομένης δὲ ἀπικόμενος ἐς τὸ ἄστυ ἅμα Ἀθηναίων
 τοῖσι βουλομένοισι εἶναι ἐλευθέροισι, ἐπολιόρκει τοὺς
 τυράννους, ἀπεργγμένους ἐν τῇ Πελασγικῇ τείχει.

(B. v. 63, 64.)

Expulsion of Hippias.

VIII. § 7.

Καὶ οὐδὲν τι πάντως ἂν ἐξείλον τοὺς Πεισι-
 στρατίδας οἱ Λακεδαιμόνιοι· οὔτε γὰρ ἐπέδρην¹
 ἐπενόεον ποιήσασθαι, οἳ τε Πεισιστρατίδαι σίτοισι
 καὶ ποτοῖσι εὖ παρεσκευάδατο². πολιορκήσαντές
 5 τε ἂν ἡμέρας ὀλίγας ἀπαλλάσσοντο ἐς τὴν Σπάρτην.
 νῦν δὲ συντυχίῃ τοῖσι μὲν κακὴ ἐπεγένετο, τοῖσι δὲ,
 ἡ αὐτὴ αὐτῇ σύμμαχος· ὑπεκτλήμενοι γὰρ ἔξω τῆς
 χώρας οἱ παῖδες τῶν Πεισιστρατιδῶν ἤλωσαν.
 τοῦτο δὲ ὡς ἐγένετο, πάντα αὐτῶν τὰ πρήγματα
 10 συνετετάρακτο. παρέστησαν δὲ, ἐπὶ μισθῷ τοῖσι
 τέκνοισι, ἐπ' οἷσι ἐβούλοντο οἱ Ἀθηναῖοι, ὥστε ἐν
 πέντε ἡμέρῃσι ἐκχωρήσαι ἐκ τῆς Ἀττικῆς. Μετὰ
 δὲ, ἐξεχώρησαν ἐς Σίγειον τὸ ἐπὶ τῇ Σκαμάνδρῃ
 ἄρξαντες μὲν Ἀθηναίων ἐπ' ἕτεα ἕξ τε καὶ τριήκοντα.
 (B. v. 65.)

IX. THE BATTLE OF MARATHON.

Aristagoras, tyrant of Miletus, having failed in an ex-
 pedition against Naxos, on which he had been sent by

Darius, sought to hide his failure and escape its con-
 sequences in the confusion of a general revolt. His first
 step was to proclaim democracy through the whole Greek
 confederacy. First, he applied for aid to Sparta, but the
 King was too cautious. Then he tried his fortune at
 Athens, just at the moment when the Persian satrap,
 Artaphernes, had demanded the restoration of Hippias.
 The Athenians wanted but a spark to set them on fire,
 and Aristagoras had brought it. Twenty ships were at
 once sent to sea, 'the beginning of sorrows,' as Herodotus
 says (ἀρχὴ κακῶν ἐγένοντο Ἑλλήσι τε καὶ βαρβάρους, b. v. 97).
 Joining the troops of the other revolted towns they march
 upon Sardis, storm and burn it.

IX. § 1.

Πορευόμενοι δὲ παρὰ ποταμὸν Καῦστριον,
 ἰθὺς ἐπεί τε ὑπερβάντες τὸν Τμῶλον ἀπίκοντο,
 αἰρέουσι Σάρδεις, οὐδενὸς σφί ἀντιωθέντος· αἰρέουσι
 δὲ χωρὶς τῆς ἀκροπόλιος τὰλλα πάντα· τὴν δὲ
 ἀκρόπολιν ἐρρύετο αὐτὸς Ἀρταφέρνης, ἔχων δύναμιν 5
 ἀνδρῶν οὐκ ὀλίγην. Τὸ δὲ μὴ λεηλατῆσαι ἐλόντας
 σφέας τὴν πόλιν, ἔσχε τόδε. ἦσαν ἐν τῇσι Σάρδισι
 οἰκίαι, αἱ μὲν πλεῖνες, καλάμιναι· ὅσαι δ' αὐτέων
 καὶ πλίνθιναι ἦσαν, καλάμου εἶχον τὰς ὀροφάς.
 10 τουτέων δὲ μίαν τῶν τις στρατιωτέων ὡς ἐνέκρησε,
 αὐτίκα ἀπ' οἰκίης ἐς οἰκίης ἰδὼν τὸ πῦρ, ἐπενέμετο τὸ
 ἄστυ ἅπαν. καιομένου δὲ τοῦ ἄστεος, οἱ Λυδοὶ τε
 καὶ ὅσοι Περσέων ἐνῆσαν ἐν τῇ πόλει, ἀπολαμ-
 φθέντες πάντοθεν, ὥστε τὰ περιέσχατα νεμομένου
 τοῦ πυρὸς, καὶ οὐκ ἔχοντες ἐξήλυσιν ἐκ τοῦ ἄστεος, 15

συνέρρεον ἐς τε τὴν ἀγορὴν καὶ ἐπὶ τὸν Πακτωλὸν
 ποταμόν· ὃς σφί ψῆγμα χρυσοῦ καταφορέων ἐκ
 τοῦ Τμῶλου, διὰ μέσης τῆς ἀγορῆς ῥέει, καὶ
 ἔπειτεν ἐς τὸν Ἑρμόν ποταμὸν ἐκδιδοί¹⁰², ὃ δὲ, ἐς
 20 θάλασσαν. ἐπὶ τοῦτον δὴ τὸν Πακτωλὸν καὶ ἐς τὴν
 ἀγορὴν ἀθροίζόμενοι οἱ τε Λυδοὶ καὶ οἱ Πέρσαι,
 ἠναγκάζοντο ἀμύνεσθαι. οἱ δὲ Ἴωνες, ὀρέοντες
 τοὺς μὲν ἀμυνομένους τῶν πολεμίων, τοὺς δὲ σὺν
 πλήθει πολλῷ προσφερομένους, ἐξανεχώρησαν δει-
 25 σαντες πρὸς τὸ οὖρος, τὸν Τμῶλον καλεόμενον·
 ἐνθεύτεν δὲ ὑπὸ νύκτα ἀπαλλάσσοντο ἐπὶ τὰς νέας.
 Καὶ Σάρδις μὲν ἐνεκρήσθησαν, ἐν δὲ αὐτῇσι καὶ
 ἱρὸν ἐπιχωρῆς θεοῦ Κυβήβης· τὸ σκηπτόμενοι οἱ
 Πέρσαι, ὕστερον ἀντενεκίμπρασαν τὰ ἐν Ἑλλάσι
 30 ἱρά.

(B. v. 100-102.)

Anger of Darius against the Athenians.

IX. § 2.

Βασιλεῖ δὲ Δαρεῖφ ὡς ἐξηγγέλθη Σάρδις
 αἰλούσας ἐμπεκρῆσθαι ὑπὸ τε Ἀθηναίων καὶ Ἴωνων,
 τὸν δὲ ἡγεμόνα γενέσθαι τῆς συλλογῆς, τὸν
 Μιλήσιον Ἀρισταγόρην, πρῶτα μὲν λέγεται αὐτὸν,
 5 ὡς ἐτύθετο ταῦτα, Ἴωνων οὐδένα λόγον ποιησάμενον,
 εὖ εἰδότα ὡς οὗτοί γε οὐ κατακροῖζονται ἀπο-
 στάντες, εἶρεσθαι οἵτινες εἰεν οἱ Ἀθηναῖοι· μετὰ δὲ,
 πυθόμενον, αἰτῆσαι τὸ τόξον, λαβόντα δὲ καὶ
 ἐπιθέντα οἷστον, ἄνω ἐς τὸν οὐρανὸν ἀπείναι, καὶ

μιν ἐς τὸν ἥερα βάλλοντα εἰπεῖν· “ὦ Ζεῦ, ἵο
 ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι.” εἰπαντα δὲ
 ταῦτα, προστάζει ἐνὶ τῶν θεραπόντων, δείπνου
 προκειμένου αὐτῷ, ἐς τρεῖς ἐκάστοτε εἰπεῖν· “Δέ-
 σποτα, μέμνεο τῶν Ἀθηναίων.” (B. v. 105.)

But the Athenians, discouraged by a defeat, had already retired, leaving the brunt of the war to the Ionians, who soon found themselves abandoned by Aristagoras as well. At length, betrayed by the Samians, they were defeated in a battle at sea, which decided the issue of the war against them. Artaphernes pressed them hard on every side; Miletus fell; and the Greek cities submitted once more to the Persian yoke.

The pacification of Ionia failed to satisfy Darius. The intervention of the Athenians in the affairs of Asia seemed to furnish him with a pretext for declaring war on Europe. He entrusts his son-in-law Mardonius with an army for the subjugation of Greece. But the army suffered heavy loss in crossing Thrace, and the fleet was almost wholly wrecked off the stormy headland of Mount Athos. A new army and a new fleet were despatched at once under Datis and Artaphernes. Under the guidance of the traitor Hippias, the Persian forces land on Attica and advance as far as Marathon. At the approach of danger the Athenians sought the help of the Spartans; but the aid was not forthcoming. Accordingly, on the day of battle, the troops of Athens, numbering 10,000 men, and 1000 from Plataea, stood face to face with the 110,000 men of Persia.

The ten Athenian generals were not of one mind. Miltiades, Aristides, and Themistocles were ready to risk

a battle : the decision was to be referred to the polemarch Callimachus ; and Miltiades sought an interview with him, and addressed him thus :—

IX. § 3.

“Ἐν σοὶ νῦν, Καλλίμαχε, ἔστι ἡ καταδουλῶσαι Ἀθήνας, ἢ, ἐλευθέρας ποιήσαντα, μνημόσυνα λίσσασθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον, οἶα οὐδὲ Ἀρμόδιός τε καὶ Ἀριστογείτων λείπουσι. νῦν γὰρ 5 δὴ, ἐξ οὗ ἐγένοντο Ἀθηναῖοι, ἐς κίνδυνον ἤκουσι μέγιστον. καὶ ἦν μὲν γε ὑποκύψωσι τοῖσι Μήδοις, δέδοκται τὰ πείσονται παραδεδομένοι Ἰππῆ· ἦν δὲ περιγένηται αὕτη ἡ πόλις, οἷα τέ ἐστι πρώτη τῶν Ἑλληνίδων πολίων γενέσθαι. Κῶς ὦν δὴ ταῦτα οἶα 10 τέ ἐστι γενέσθαι, καὶ κῶς ἐς σέ τι τούτων ἀνήκει τῶν πρηγμάτων τὸ κύρος ἔχειν, νῦν ἔρχομαι φράσω. ἡμέων τῶν στρατηγῶν, ἐόντων δέκα, δίχα γίνονται αἱ γνώμαι· τῶν μὲν κελεύοντων συμβαλέειν, τῶν δὲ, οὐ συμβαλέειν. ἦν μὲν νῦν μὴ συμβάλωμεν, ἔλπομαι 15 τίνα στάσιν μεγάλην ἐμπεσοῦσαν διασείσειν τὰ Ἀθηναίων φρονήματα, ὥστε μηδίσαι· ἦν δὲ συμβάλωμεν, πρὶν τι καὶ σαθρὸν Ἀθηναίων μετεξέτεροις ἐγγενέσθαι, θεῶν τὰ ἴσα νεμόντων, οἷοί τε εἶμεν περιγενέσθαι τῇ συμβολῇ. Ταῦτα ὦν πάντα 20 ἐς σέ νῦν τείνει, καὶ ἐκ σέο ἥρτηται. ἦν γὰρ σὺ γνώμῃ τῇ ἐμῇ προσθῇ, ἔστι τοι πατρίς τε ἐλευθέρα, καὶ πόλις πρώτη τῶν ἐν τῇ Ἑλλάδι· ἦν δὲ τὴν τῶν ἀποσπευδόντων τὴν συμβολὴν ἔλη, ὑπάρξει τοι

τῶν ἐγὼ κατέλεξα ἀγαθῶν τὰ ἐναντία.” Ταῦτα λέγων ὁ Μιλτιάδης, προσκτᾶται τὸν Καλλίμαχον. 25 προσγενομένης δὲ τοῦ πολεμάρχου τῆς γνώμης, ἀεκύρωτο συμβάλλειν. Μετὰ δὲ, οἱ στρατηγοὶ, τῶν ἡ γνώμη ἔφερε συμβάλλειν, ὡς ἐκάστου αὐτῶν ἐγένετο πρυτανεῖα τῆς ἡμέρης, Μιλτιάδῃ παρεδίδωσαν· ὁ δὲ, δεκόμενος^{1a}, οὐ τί κω συμβολὴν ἐποίετο, 30 πρὶν γε δὴ αὐτοῦ πρυτανεῖα ἐγένετο.

(B. vi. 109.)

Athenian order of battle.

IX. § 4.

Ὡς δὲ ἐς ἐκείνον περιῆλθε, ἐνθαῦτα δὴ ἐτάσσοντο ὁδὲ Ἀθηναῖοι ὡς συμβαλέοντες. τοῦ μὲν δεξιοῦ κίρκου^{2b} ἡγήετο ὁ πολέμαρχος Καλλίμαχος· ὁ γὰρ κόμος τότε εἶχε οὕτω τοῖσι Ἀθηναίοις, τὸν πολέμαρχον ἔχειν κέρας τὸ δεξιόν. ἡγεομένου δὲ 5 τούτου, ἐξεδέκοντο ὡς ἀριθμόντο αἱ φυλαὶ, ἐχόμεναι ἀλλήλων· τελευταῖοι δὲ ἐτάσσοντο, ἔχοντες τὸ αἰώνιον κέρας, Πλαταιέες. Ἀπὸ ταύτης γὰρ σφί τῆς μάχης, θυσίας Ἀθηναίων ἀναγόντων καὶ πανηγύριαι τὰς ἐν τῇσι πεντετηρίσι γινομένης, 10 κεύχεται ὁ κήρυξ ὁ Ἀθηναῖος “ἄμα τε Ἀθηναίοις, λέγων, γίνεσθαι τὰ ἀγαθὰ καὶ Πλαταιέσιν.” Τότε δὲ, τασσομένων τῶν Ἀθηναίων ἐν τῷ Μαραθῶνι, ἐγένετο τοιόνδε τι. τὸ στρατόπεδον ἰσχυρόμενον τῷ Μηδικῷ στρατοπέδῳ, τὸ μὲν αὐτοῦ 15 μῖσον ἐγένετο ἐπὶ τάξις ὀλίγας, καὶ ταύτη ἦν

ἀσθενέστατον τὸ στρατόπεδον· τὸ δὲ κέρας ἐκά-
τερον ἔρρωτο πλήθει. (B. vi. 111.)

Rout of the Persians.

IX. § 5.

Ὡς δὲ σφι διετέτακτο, καὶ τὰ σφάγια ἐγίνετο
καλὰ, ἐνθαῦτα ὡς ἀπείθησαν οἱ Ἀθηναῖοι, δρόμῳ
ἴεντο ἐς τοὺς βαρβάρους. ἦσαν δὲ στάδιοι οὐκ
ελάσσονες τὸ μεταίχμιον αὐτῶν ἢ ὀκτώ. οἱ δὲ
5 Πέρσαι, ὁρέοντες δρόμῳ ἐπιόντας, παρεσκευάζοντο
ὡς δεξόμενοι· μανίην τε τοῖσι Ἀθηναίοισι ἐπέφερον
καὶ πάγχυ ὀλεθρίην, ὁρέοντες αὐτοὺς ἐόντας ὀλίγους,
καὶ τούτους δρόμῳ ἐπείγομένους, οὔτε ἵππου ὑπαρ-
χούσης σφι, οὔτε τοξευμάτων. ταῦτα μὲν νυν οἱ
10 βάρβαροι κατεΐκαζον. Ἀθηναῖοι δὲ, ἐπεὶ τε ἀθρόοι
προσέμιξαν τοῖσι βαρβάροισι, ἐμάχοντο ἀξίως
λόγου. πρῶτοι μὲν γὰρ Ἕλληνας πάντων, τῶν
ἡμεῖς ἴδμεν, δρόμῳ ἐς πολεμίους ἐχρήσαντο, πρῶτοι
δὲ ἀνέσχοντο ἐσθῆτά τε Μηδικὴν ὁρέοντες, καὶ τοῖς
15 ἀνδρας ταύτην ἐσθημένους· τέως δὲ ἦν τοῖσι Ἕλλησι
καὶ τὸ οὐνομα τὸ Μήδων φόβος ἀκοῦσαι. Μαχο-
μένων δὲ ἐν τῷ Μαραθῶνι, χρόνος ἐγίνετο πολλός.
καὶ τὸ μὲν μέσον τοῦ στρατοπέδου ἐνέκειον οἱ βάρ-
βαροι, τῇ Πέρσαι τε αὐτοὶ καὶ Σάκαι ἐτετάχατο.
20 κατὰ τοῦτο μὲν δὴ ἐνέκον οἱ βάρβαροι, καὶ ῥήξαντες,
ἐδίωκον ἐς τὴν μεσόγαιαν· τὸ δὲ κέρας ἐκάτερον
ἐνέκειον Ἀθηναῖοί τε καὶ Πλαταιεῖς. νικέοντες δὲ,

τὸ μὲν τετραμμένον τῶν βαρβάρων φεύγειν ἔων·
τοῖσι δὲ τὸ μέσον ῥήξασι αὐτῶν, συναγαγόντες τὰ
κέρα²¹ ἀμφοτέρω, ἐμάχοντο, καὶ ἐνέκειον Ἀθηναῖοι. 25
φεύγουσι δὲ τοῖσι Πέρσῃσι εἵποντο κόπτοντες, ἐς ὃ
ἐπὶ τὴν θάλασσαν ἀπικόμενοι, πῦρ τε αἵτεον, καὶ
ἐτελαμβάνοντο τῶν νεῶν.

Καὶ τοῦτο μὲν, ἐν τούτῳ τῷ πόνῳ ὁ πολέ-
μαρχος Καλλίμαχος διαφθείρεται, ἀνὴρ γενόμενος 30
ἐγαθός· ἀπὸ δ' ἔθανε τῶν στρατηγῶν Σησίλειος ὁ
Θρασύλεω· τοῦτο δὲ, Κυναίγειρος ὁ Εὐφορίωνος
ἐνθαῦτα, ἐπιλαβόμενος τῶν ἀφλάστων νηὸς, τὴν
χεῖρα ἀποκοπεῖς πελέκει, πίπτει· τοῦτο δὲ, ἄλλοι
Ἀθηναίων πολλοί τε καὶ ὀνομαστοί. Ἐπτά μὲν 35
δὴ τῶν νεῶν ἐπεκράτησαν τρόπῳ τοιούτῳ Ἀθηναῖοι.
τῇσι δὲ λοιπῇσι οἱ βάρβαροι ἐξανακρουσάμενοι,
περιέπλων Σούνιον, βουλόμενοι φθῆναι τοὺς Ἀθη-
ναίους ἀπικόμενοι ἐς τὸ ἄστυ. αἰτὴν δὲ ἔσχε ἐν
Ἀθηναίοισι ἐξ Ἀλκμαιωνιδέων μηχανῆς αὐτοὺς 40
ταῦτα ἐπινυθῆναι· τούτους γὰρ συνθεμένους τοῖσι
Πέρσῃσι ἀναδέξαι²² ἀσπίδα, ἐοῦσι ἤδη ἐν τῇσι
νησί. Οὗτοι μὲν δὴ περιέπλων Σούνιον. Ἀθη-
ναῖοι δὲ ὡς ποδῶν εἶχον τάχιστα ἐβώθεον ἐς τὸ
ἄστυ, καὶ ἔφθησάν τε ἀπικόμενοι πρὶν ἢ τοὺς 45
βαρβάρους ἥκειν, καὶ ἐστρατοπεδεύσαντο ἀπικύμενοι
ἔξ' Ἡρακλήτου τοῦ ἐν Μαραθῶνι ἐν ἄλλῃ Ἡρακλήτῳ
τῷ ἐν Κυνοσάργεϊ. οἱ δὲ βάρβαροι τῇσι νηυσὶ
ἱπραιωρηθέντες Φαλήρου, τοῦτο γὰρ ἦν ἐπινυθῖον

FOURTH GREEK READER.

M

50 τότε τῶν Ἀθηναίων, ὑπὲρ τούτου ἀνακωχέσαντες
τὰς νῆας, ἀπέπλων ὀπίσω ἐς τὴν Ἀσίην. Ἐν
ταύτῃ τῇ ἐν Μαραθῶνι μάχῃ ἀπέθανον τῶν βαρ-
βάρων κατὰ ἐξακισχιλίους καὶ τετρακοσίους ἄνδρας.
Ἀθηναίων δὲ, ἑκατὸν ἐννεήκοντα καὶ δύο. ἔπεσον
55 μὲν ἀμφοτέρων τοσούτοι.

(B. vi. 112-117.)

X. THERMOPYLAE.

Xerxes inherited the ambition and the enmities of his father Darius. An army consisting of two millions of men from the forty-six nations under the Persian king was concentrated on the plains of Cappadocia. The promontory of Athos was cut across by a ship-canal; the Hellespont spanned by a bridge of boats, over which the troops kept marching without intermission for seven days and seven nights. The king sat on a marble throne and saw with swelling pride this mighty armament, but he could not restrain his tears when he thought that within a few years every man of that mighty host would have passed away.

Démarratus, the exiled king of Sparta, was in the train of Xerxes, who called him to his side, and questioned him upon the chance of resistance being offered to this army.

X. § 1.

“Δημάρητε, νῦν μοί σε ἡδύ τι ἐστὶ ἐπείρεσθαι τὸ θέλω. σὺ εἰς Ἑλλήν τε καὶ, ὡς ἐγὼ πυνθάνομαι σὺ

τε καὶ τῶν ἄλλων Ἑλλήνων τῶν ἐμοὶ ἐς λόγους ἐπικομένων, πόλιος οὐτ’ ἐλαχίστης, οὐτ’ ἀσθενε-
στάτης. νῦν ὦν μοι τόδε φράσον, εἰ Ἑλληνες 5
ὑπομένουσι^{9b} χεῖρας ἐμοὶ ἀνταειρόμενοι. οὐ γάρ, ὡς ἐγὼ δοκέω, οὐδ’ εἰ πάντες Ἑλληνες καὶ οἱ λοιποὶ
οἱ πρὸς ἐσπέρης οἰκέοντες ἄνθρωποι συλλεχθεῖσαν, οἷς ἀξιόμαχοί εἰσι ἐμὲ ἐπιόντα ὑπομεῖναι, μὴ ἔόντες
ἄρθμοι. ἐθέλω μέντοι καὶ τὸ ἀπὸ σεῦ, ὁκοῖόν τι 10
λέγεις περὶ αὐτῶν, πυνθῆσθαι.” Ὁ μὲν ταῦτα αἰρώτα. ὁ δὲ ὑπολαβὼν ἔφη. “Βασιλεῦ, κόττερα ἀληθὴν χρῆσομαι πρὸς σε, ἢ ἡδονῇ;” Ὁ δὲ μιν ἀληθὴν χρῆσασθαι ἐκέλευε, φὰς οὐδέν οἱ ἀηδέστερον ἴσθαι ἢ πρότερον ἦν.

(B. vii. 101.) 15

Answer of Démarratus.

X. § 2.

Ὡς δὲ ταῦτα ἤκουσε Δημάρητος, ἔλεγε τάδε.
“Βασιλεῦ, ἐπειδὴ ἀληθὴν χρῆσασθαι πάντως με πείνεις, ταῦτα λέγοντα τὰ μὴ ψευδόμενός τις ἴσθαι ὑπὸ σεῦ ἀλώσεται· τῇ Ἑλλάδι πενὴ μὲν αἰὶ κοτε σύντροφός ἐστι· ἀρετὴ δὲ ἑπακτός ἐστι, 5
ἐπὶ τε σοφίᾳ κατεργασμένη καὶ νόμου ἰσχυροῦ· τῇ διαχρεωμένη ἢ Ἑλλὰς, τὴν τε πενίην ἀπαμύνεται καὶ τὴν δεσποσύνην. αἰνέω μὲν νυν πάντας Ἑλλήνας τοὺς περὶ κείνους τοὺς Δωρικοὺς χώρους οἰκημένους· ἵρχομαι δὲ λέξων οὐ περὶ πάντων τούσδε τοὺς 10
λόγους, ἀλλὰ περὶ Λακεδαιμονίων μούνων· πρῶτα

ἄμεινον ἀέθλεον. ἅτε γὰρ ὀλίγων ἐόντων, ἐλπίσαντές σφεας κατατετρωματίσθαι τε καὶ οὐκ οἶους τε ἔσσεσθαι ἔτι χεῖρας ἀνταείρασθαι, συνέβαλλον.
 40 οἱ δὲ Ἕλληνες κατὰ τάξεις τε καὶ κατὰ ἔθνεα κεκοσμημένοι ἦσαν, καὶ ἐν μέρει ἕκαστοι ἐμάχοντο, πλὴν Φωκέων· οὗτοι δὲ ἐς τὸ οὖρος ἐτάχθησαν, φυλάζοντες τὴν ἀτραπὸν. Ὡς δὲ οὐδὲν εὗρισκον ἀλλοιότερον οἱ Πέρσαι ἢ τῇ προτεραίῃ ἐνῶρεον, ἀπήλυνον.

(B. vii. 210-212.)

But Ephialtes the Thessalian pointed out a mountain path by which the Greeks might be taken in the rear.

X. § 4.

Ἀπορέοντος δὲ βασιλέως ὃ τι χρῆσεται τῇ παρόντι πρῆγματι, Ἐπιάτης ὁ Εὐρυδήμου, ἀνὴρ Μηλιεύς, ἦλθέ οἱ ἐς λόγους, ὡς μέγα τι παρὰ βασιλέως δοκέων οἴσεσθαι· ἔφρασε τε τὴν ἀτραπὸν
 5 τὴν διὰ τοῦ οὖρος φέρουσαν ἐς Θερμοπύλας, καὶ διέφθειρε τοὺς ταύτῃ ὑπομείναντας Ἕλληνας. Ξέρξης δὲ, ἐπεὶ οἱ ἤρεσε τὰ ὑπέσχετο ὁ Ἐπιάτης κατεργάσεσθαι, αὐτίκα περιχαρῆς γενόμενος ἔπεμπε Ὑδάρνεα, καὶ τῶν ἐστρατήγεε Ὑδάρνη.
 10 ὠρμέατο^α δὲ περὶ λύχνων ἀφὰς ἐκ τοῦ στρατοπέδου. Ἐχει δὲ ὧδε ἡ ἀτραπὸς αὕτη. ἄρχεται μὲν ἀπὸ τοῦ Ἀσωποῦ ποταμοῦ τοῦ διὰ τῆς διασφάγος ῥέοντος· οὖνομα δὲ τῇ οὐρεῖ τούτῃ καὶ τῇ ἀτραπῇ τούτῃ κεῖται, Ἀνόπαια. τείνει δὲ ἡ Ἀνόπαια αὕτη
 15 κατὰ ῥάχιν τοῦ οὖρος, λήγει δὲ κατὰ τε Ἀλφειὸν

τάλιν, πρῶτην εὐῶσαν τῶν Λοκρίδων πρὸς τῶν Μηλιέων, τῇ καὶ τὸ στεινότατόν ἐστι. Κατὰ ταύτην δὴ τὴν ἀτραπὸν καὶ οὕτω ἔχουσαν οἱ Πέρσαι, τὸν Ἀσωπὸν διαβάντες, ἐπορεύοντο πᾶσαν τὴν νύκτα, ἐν δεξιῇ μὲν ἔχοντες οὖρεα τὰ 20 Οἰταίων, ἐν ἀριστερῇ δὲ τὰ Τρηχινίων· ἡὼς τε διέφαινε, καὶ ἐγένοντο ἐπ' ἀκρωτηρίῳ τοῦ οὖρος. Κατὰ δὲ τοῦτο τοῦ οὖρος ἐφύλασσαν, ὡς καὶ πρότερόν μοι δεδήλωται, Φωκέων χίλιοι ὀπλίται, ῥώμενοί τε τὴν σφετέρην χώραν καὶ φρουρέοντες 25 τὴν ἀτραπὸν. ἡ μὲν γὰρ κάτω ἐσβολὴ ἐφύλασσετο ὑπὸ τῶν εἰρηται· τὴν δὲ διὰ τοῦ οὖρος ἀτραπὸν ἐθελονταὶ Φωκέες ὑποδεξάμενοι Λεωνίδῃ ἐφύλασσαν. Ἐμαθον δὲ σφεας οἱ Φωκέες ὧδε ἀναβεβηκότας· ἀναβαίνοντες γὰρ ἐλάνθανον οἱ Πέρσαι, τὸ οὖρος 30 τᾶν ἐὼν δρυῶν ἐπὶ πλεον· ἦν μὲν δὴ νηνεμία, ψόφου δὲ γινομένου πολλοῦ, ὡς οἶκός ἦν, φύλλων ὑποκεχυμένων ὑπὸ τοῖσι ποσὶ, ἀνά τε ἔδραμον οἱ Φωκέες, καὶ ἔδυντο τὰ ὄπλα· καὶ αὐτίκα οἱ βάρβαροι παρῆσαν. ὡς δὲ εἶδον ἀνδρας ἐνδυομένους ὄπλα, 35 ὡ θῶματι ἐγένοντο· ἐλπόμενοι γὰρ οὐδὲν σφί φανήσεσθαι ἀντίζοον, ἐνεκύρησαν στρατῷ. Ἐνθαῦτα Ὑδάρνης καταρρωδήσας μὴ οἱ Φωκέες ἔωσι Λακεδαιμόνιοι, εἶρετο τὸν Ἐπιάτῃ ποδαπὸς εἴη ὁ στρατός· πυθόμενος δὲ ἀτρεκέως, διέτασσε τοὺς 40 Πέρσας ὡς ἐς μάχην. οἱ δὲ Φωκέες, ὡς ἐβάλλοντο τοῖσι τοξεύμασι πολλοῖσί τε καὶ πυκνοῖσι, οἷχοντο

φεύγοντες ἐπὶ τοῦ οὐρεος τὸν κόρυμβον, ἐπιστάμενοι
ὡς ἐπὶ σφέας ὠρμήθησαν ἀρχήν, καὶ παρασκευάδατο^α
45 ὡς ἀπολεόμενοι^β. οὗτοι μὲν δὴ ταῦτα ἐφρόνεον·
οἱ δὲ ἀμφὶ Ἑπιάλτεα καὶ Ὑδάρνεα Πέρσαι Φωκέων
μὲν οὐδένα λόγον ἐποιεῦντο, οἱ δὲ κατέβαινον τὸ οὖρος
κατὰ τάχος. (B. vii. 213-218.)

Leonidas dismisses his allies, and prepares to hold the
ground with 300 Spartans.

X. § 5.

Τοῖσι δὲ ἐν Θερμοπύλῃσι εἶουσι Ἑλλήνων, πρῶ-
τον μὲν ὁ μάντις Μεγιστίης, εἰδὼν ἐς τὰ ἱρά,
ἔφρασε τὸν μέλλοντα ἔσεσθαι ἅμα ἡοὶ σφι θάνατον·
ἐπὶ δὲ καὶ αὐτόμολοι ἦσαν οἱ ἐξαγγειλάντες τῶν
5 Περσέων τὴν περίοδον· οὗτοι μὲν ἔτι νυκτὸς ἐσή-
μνησαν· τρίτοι δὲ οἱ ἡμεροσκόποι, καταδραμόντες
ἀπὸ τῶν ἄκρων, ἤδη διαφαινούσης ἡμέρης, ἐνθαῦτα
ἐβουλεύοντο οἱ Ἕλληνες, καὶ σφῶν ἐσχίζοντο αἱ
γνώμαι. οἱ μὲν γὰρ οὐκ ἔων τὴν τάξιν ἐκλιπεῖν,
10 οἱ δὲ ἀντέτεινον. μετὰ δὲ τοῦτο διακριθέντες, οἱ
μὲν ἀπαλλάσσοντο, καὶ διασκεδασθέντες κατὰ πόλιν
ἕκαστοι ἐτράποντο· οἱ δὲ αὐτῶν ἅμα Λεωνίδῃ
μένειν αὐτοῦ παρασκευάδατο. Λέγεται δὲ ὡς αὐτὸς
σφῶν ἀπέπεμψε Λεωνίδης, μὴ ἀπολῶνται κηδό-
15 μενος· αὐτῷ δὲ καὶ Σπαρτιητέων τοῖσι παρευοῦσι
οὐκ ἔχειν εὐπρεπὲς ἐκλιπεῖν τὴν τάξιν ἐς τὴν ἡλθον
φυλάζοντες ἀρχήν. Οἱ μὲν νῦν σύμμαχοι οἱ
ἀποπεμπόμενοι οἴχοντό τε ἀπιόντες, καὶ ἐπείθοντο

Λεωνίδῃ. Θεσπίες δὲ καὶ Θηβαῖοι κατέμειναν
μόνοι παρὰ Λακεδαιμονίοισι. τούτων δὲ, Θηβαῖοι 20
μὲν ἀέκοντες ἔμενον, καὶ οὐ βουλόμενοι· κατεῖχε γὰρ
σφῶν Λεωνίδης, ἐν ὁμήρῳ λόγῳ ποιούμενος· Θεσ-
πίες δὲ, ἐκόντες μάλιστα· οἱ οὐκ ἔφασαν ἀπολι-
τόντες Λεωνίδην καὶ τοὺς μετ' αὐτοῦ ἀπαλλάξεσθαι,
ἀλλὰ καταμείναντες συναπέθανον. ἐστρατήγεε δὲ 25
αὐτῶν Δημόφιλος Διαδρόμεω. (B. vii. 219-222.)

Death of Leonidas and his companions.

X. § 6.

Ξέρξης, δὲ, ἐπεὶ ἡλίου ἀνατείλαντος σπονδὰς
ποιήσατο, ἐπισχὼν χρόνον, ἐς ἀγορῆς κου μάλιστα
πληθῶρην πρόσοδον ἐποιέετο· καὶ γὰρ ἐπέσταλτο
ἔξ Ἑπιάλτεω οὕτω. ἀπὸ γὰρ τοῦ οὐρεος ἡ κατὰ-
βασίς συντομωτέρῃ τέ ἐστι, καὶ βραχυτέρος ὁ 5
χῶρος πολλὸν, ἤπερ ἡ περίοδος τε καὶ ἀνάβασις.
Οἱ τε δὴ βάρβαροι οἱ ἀμφὶ Ξέρξεα προσήϊσαν·
καὶ οἱ ἀμφὶ Λεωνίδην Ἕλληνες, ὡς τὴν ἐπὶ θανάτῳ
ἵζον ποιούμενοι, ἤδη πολλῷ μᾶλλον ἢ κατ' ἀρχὰς
ἠεξήϊσαν ἐς τὸ εὐρύτερον τοῦ αὐχένος. τὸ μὲν γὰρ 10
ἱεῖμα τοῦ τείχεος ἐφυλάσσετο, οἱ δὲ ἀνὰ τὰς
προτέρας ἡμέρας ὑπεξιόντες ἐς τὰ στεινόπορα
ἡμάχοντο. Τότε δὲ, συμμίσγοντες ἔξω τῶν στει-
νῶν^α, ἐπιπτον πληθεῖ πολλοὶ τῶν βαρβάρων.
ὅτισθε γὰρ οἱ ἡγεμόνες τῶν τελέων, ἔχοντες 15
μάστιγας, ἐρράπιζον πάντα ἄνδρα, αἰεὶ ἐς τὸ πρόσω

ἐποτρύνοντες. πολλοὶ μὲν δὴ ἐσέπιπτον αὐτῶν ἐς
 τὴν θάλασσαν, καὶ διεφθείροντο· πολλῶ δ' ἔτι
 πλεῖνες κατεπατέοντο ζωοὶ ὑπ' ἀλλήλων· ἦν δὲ
 20 λόγος οὐδεὶς τοῦ ἀπολλυμένου. ἄτε γὰρ ἐπιστά-
 μνοι τὸν μέλλοντά σφι ἔσεσθαι θάνατον ἐκ τῶν
 περιϊόντων τὸ οὖρος, ἀπεδείκνυντο¹⁰⁰ ῥώμης ὅσον
 εἶχον μέγιστον ἐς τοὺς βαρβάρους, παραχρῶμενοί
 τε καὶ ἀτέοντες. καὶ Λεωνίδης τε ἐν τούτῳ τῷ πόνῳ
 25 πίπτει, ἀνὴρ γενόμενος ἄριστος, καὶ ἕτεροι μετ'
 αὐτοῦ ὀνομαστοὶ Σπαρτιητέων, τῶν ἐγὼ ὡς ἀνδρῶν
 ἀξίων γενομένων ἐκυθόμην τὰ οὐνόματα· ἐκυθόμην
 δὲ καὶ ἀπάντων τῶν τριηκοσίων. καὶ δὴ καὶ Περσέων
 πίπτουσι ἐνθαῦτα ἄλλοι τε πολλοὶ καὶ ὀνομαστοί·
 30 ἐν δὲ δὴ καὶ Δαρείου δύο παῖδες. Ξέρξεω τε δὴ δύο
 ἀδελφοὶ ἐνθαῦτα πίπτουσι μαχεόμενοι ὑπὲρ τοῦ
 νεκροῦ τοῦ Λεωνίδεω, Περσέων τε καὶ Λακεδαι-
 μονίων ὄθισμός ἐγένετο πολλὸς ἐς ὃ τοῦτόν τε
 ἀρετῇ οἱ Ἕλληνες ὑπεξείρυσαν, καὶ ἐτρέψαντο τοὺς
 35 ἐναντίους τετράκις. Τοῦτο δὲ συνεστήκεε μέχρι οὗ
 οἱ σὺν Ἐπιάλτῃ παρεγένοντο. ὡς δὲ τούτους ἦκεν
 ἐκυθόντο οἱ Ἕλληνες, ἐνθεῦτεν ἑτεροιοῦτο τὸ νείκος.
 ἔς τε γὰρ τὸ στεῖνόν τῆς ὁδοῦ ἀνεχώρεον ὀπίσω,
 καὶ παραμειψάμενοι πὸ τείχος, ἐλθόντες ἵζοντο ἐπὶ
 40 τὸν κολωνὸν πάντες ἀλέες οἱ ἄλλοι, πλὴν Θηβαίων.
 ὃ δὲ κολωνός ἐστι ἐν τῇ ἐσόδῳ ὅκου νῦν ὁ λίθινος
 λέων ἔστηκε ἐπὶ Λεωνίδῃ. ἐν τούτῳ σφέας τῷ
 χώρῳ ἀλεξιμένους μαχαίρησι, τοῖσι αὐτῶν ἐτύγ-

χανον ἔτι περιεῶσαι, καὶ χερσὶ καὶ στόμασι, κατέ-
 χωσαν οἱ βάρβαροι βάλλοντες· οἱ μὲν, ἐξ ἐναντίας 45
 ἐπισπόμενοι, καὶ τὸ ἔρυμα τοῦ τείχεος συγχώσαντες·
 αἱ δὲ, περιελθόντες πάντοθε περισταδόν.

Λακεδαιμονίων δὲ καὶ Θεσπιέων τοιούτων γενο-
 μένων, ὅμως λέγεται ἀνὴρ ἄριστος γενέσθαι Σπαρ-
 τήτης Διηνέκης. τὸν τότε φασὶ εἶπαι τὸ ἔπος πρὶν 50
 ἢ συμμίζειν σφέας τοῖσι Μήδοισι, κυθόμενον πρὸς
 τε τῶν Τρηχινίων, ὡς, ἐπεὰν οἱ βάρβαροι ἀπίεωσι
 τὰ τοξέσματα, τὸν ἥλιον ὑπὸ τοῦ πλήθεος τῶν
 αἰσθῶν ἀποκρύπτουσι· τοσοῦτό τι πλήθος αὐτῶν
 εἶναι. τὸν δὲ, οὐκ ἐκπλαγέντά τούτοις, εἶπαι, ἐν 55
 ἀλογίᾳ ποιούμενον τὸ τῶν Μήδων πλήθος, ὡς
 “πάντα σφι ἀγαθὰ ὁ Τρηχίνιος ξείνος ἀγγέλλοι,
 αἱ ἀποκρυπτόντων τῶν Μήδων τὸν ἥλιον, ὑπὸ σκιῇ
 ἔσοιτο πρὸς αὐτοὺς ἡ μάχη, καὶ οὐκ ἐν ἡλίῳ.”
 Ταῦτα μὲν καὶ ἄλλα τοιοῦτότροπα ἔπεα φασὶ 60
 Διηνέκεα τὸν Λακεδαιμόνιον λιπέσθαι μνημόσυνα.
 θαφθεῖσι δὲ σφι αὐτοῦ ταύτῃ τῇ περ ἔπεσον, καὶ
 τοῖσι πρότερον τελευτήσασι ἢ τοὺς ὑπὸ Λεωνίδεω
 ἐποπεμφθέντας οἶχεσθαι, ἐπιγέγραπται γράμματα
 λέγοντα τάδε·

65

Μυριάσιν ποτὲ τῇδε τριηκοσίαις ἐμάχοντο
 ἐκ Πελοποννήσου χιλιάδες τέτορες.

ταῦτα μὲν δὴ τοῖσι πᾶσι ἐπιγέγραπται· τοῖσι δὲ
 Σπαρτιήτησι ἰδίῃ·

70 ὦ ξῖν', ἀγγάλλειν Λακεδαιμονίους, ὅτι τῆδε
καίμεθα, τοῖς κείνων ῥήμασι πειθόμενοι.

Λακεδαιμονίοισι μὲν δὴ τοῦτο· τῷ δὲ μάντι, τόδε·

Μῆμα τόδε κλεινοῖο Μεγιστία, ἐν ποτὶ Μῆδοι

Σπερχεῖον ποταμὸν κτεῖναν ἀμειψάμενοι·

75 μάντιος, δε τότε κῆρας ἐπερχομένης σάφα εἰδὼς,
οὐκ ἔτλη Σπάρτης ἡγεμόνας προλαβεῖν.

Οἱ μὲν δὴ περὶ Θερμοπύλας Ἑλληνες οὕτω ἡγωνί-
σαντο.

(B. vii. 223-228, 234.)

AEOLIC DIALECT.

WITHOUT attempting to solve the vexed question of the relation of Aeolic to the other dialects, we may at any rate regard it as representing, more than any other, the primitive language of Greece. The Dorians may be considered as originally an offshoot from the Aeolians, though soon surpassing in numbers and repute their parent stock. At the same time it must be remembered that the characteristic conservatism of the Dorians often induced them to retain the earliest forms and flexions of words after they had disappeared from the Aeolic dialect.

Dating from the return of the Heracleidae, we may divide those who used the Aeolic dialect (properly so called), into three branches—Asiatic Aeolians, Boeotians, and Thessalians. But the distinction won by the Aeolic lyrical poets of Asia Minor and Lesbos caused the dialect of those parts to be taken as the great representative of Aeolic.

Among the distinguishing characteristics of the Aeolic of Lesbos may be noticed :—

1. **Accent.** The oxyton accent is studiously avoided, and, as a general rule, the Aeolic dialect throws back the accent as far as the quantity of the ultima will permit. Thus instead of σοφός, θυμός, δξύς, δυσμενής, ἐγών, ἐμοί, αὐτός, φάις, φρονεῖς, we have σόφος, θύμος, δξύς, δυσμένης, ἐγών, ἐμοί, φάις, φρόνεις. This system of accentuation is one of the points in which the Aeolic dialect resembles Latin.

2. **Psilosis** (ψίλωσις), or 'use of smooth breathing.' Thus ἱππιοί (cp. Lat. *equus*), ἔτερος, ἱρος, ἀπαλος. This rule is not universal, and it is difficult to assign to it its due limits. Perhaps the rough breathing was retained where

it represented an original *s* or *j*, and was omitted elsewhere.

3. Digamma. Although the Vau had the name 'Aeolic digamma,' because it was longest retained in that dialect, it is by no means regularly or universally found in it; and it soon began to be represented by various other letters, as by *β* in *βράκη*, or by *ν* as in *αῖως* for *δφως*.

4. Substitutions of consonants in Aeolic. (a) *π* for *τ*, as *πέμπε* for *πέντε*.

(b) *β* for *δ*, as *βελφύες* for *δελφύες*. (Cp. Lat. *bis* with *de*).

(c) *φ* for *θ*, as *φῆρ* for *θήρ*, *φλίβω* for *θλίβω* (cf. *θίρα* with Lat. *fores*).

(d) *ζ* for *σσ*, as *πλάζω* for *πλήσσω*, and almost conversely *σδ* for *ζ*, as *σδοος* or *σδοος* for *ἕζοι*.

(e) It is common to quote the substitution of *π* and *δ* for *μ* and *τ*, on the evidence of *πίδα* for *μετά*, but it is probable that though these two prepositions are identical in meaning, they have nothing common in etymology, *μετά* being connected with *μέσος* and *πίδα* with *πῶς* and *πῶς* i. e. *πῶς*.

(f) *ζ* for *δ*, as *ζαμίνης* for *δια-μενής*, *ζαβάλλειν* for *δωβάλλειν*, *ζάδης* for *διάδης*. This change is easily effected through the *j* sound of the *iota* after *δ*.

(g) Doubling of liquids, e. g. *ἴσσειλλα*, where Attic writes *ἴσσειλα*, both forms being different ways of euphonising *ἴσσελ-σα*. Similarly we find *μήνος* i. e. *μήσος*, Lat. *mensis*, *ἱμμι* for *εἰμι*, *φάστος* for *φασεύς*, *φθέρβω* for *φθέρω*, *χείρρας* for *χείρας*, *ἀπείλλα* for *ἀπειλη*, *βόλλομαι* for *βούλομαι*.

5. Change of *ν* before *σ* into *ι*. This rule explains (a) the form of participle feminine in *-οισα, ισα* as *πλήθοισα* which is a euphonising of *πλήθονσα*, and (b) the form of acc. plur. in *-αις* and *-οις*, being originally *-ανς* and *-ονς*, the true form of accusative preserved in the Cretan *πρειγύανς* for *πρεσβύτας*, or *τὸν νόμον* for *τοὺς νόμους*.

6. Substitutions of vowels. (a) The commonest of these is the use of *ᾱ* for *ε*, as *ἄλλα* for *ἄλλοις*, *ἐτέρω* for *ἐτέροις* = *ἐτέρωθε*; *κα* for *κε* (*ἄν*).

(b) Substitution of *ε* for *ᾱ*, as *θέρος* for *θάρως*, *κρέας* for *κράως*.

(c) Of *ᾱ* for *ο*, as *ὑπᾱ* for *ὑπό*.

(d) Conversely, of *ο* for *ᾱ*, as *δοχοι*, *οἰαίσι*, *βροχίως*.

(e) *ι* for *ε*, as *χρύσιος*, *κυρία*.

(f) *ι* for *υ*, as *ἱψηλός* for *ὑψηλός*.

(g) *υ* for *ο*, as *δουμα* for *δομα*, *ὕμνη* for *ὁμνη*, *ἀπύ* for *ἀπό*.

(h) *ω* for *ου*, as in 3rd pers. plur. of present tense of verb; in feminine of participle; in acc. plur. of O declen. as *πασσάλοις* for *πασσάλους*.

(i) *αι* for *α*, as *λύγραις* for *λύγρας*.

7. The rule for the use of *ᾱ* for *η* in Aeolic is that *ᾱ* is always retained in those cases where the Ionic *η* represents an original *α*, but not where *η* represents *ε*. Thus *μάτηρ* not *μάταρ*, *ἡράμαν* (*ἱραμαι*) not *ἀράμαν*, *ἀφάνης* not *ἐφάνης*.

8. (a) Substitution of *η* for *ει*, as in infin. *συμφέρην*, *ἔην* for *συμφέρειν*, *ἔγειν*, *κῆνος* for *κεῖνος*, or conversely *α* for *η*, as *εἴω* for *ἦω*, *Νεῖλεως* for *Νήλεως*; or (b) of *ω* for *ου*, as *ἄρανος* for *οὔρανός*, *ἐλόχω* for *ἐλόχον*, *αἶδω* Gen. for *αἰδοῦς* from *αἰδῶ*.

9. One element in a diphthong is sometimes omitted, as *Ἀθανά*, *ἀλάθεια* (for *ἀλήθεια*), *λαχόν* (for *λαχοῖν*), *ἔρανος* (for *οὔρανός*).

10. Rules for contraction. (a) *-αο* and *-ωο* contract to *α*, as *Κρονίδα*, *σπονδᾶν*. (b) *-εο* to *-εν* as *βίλεν*, *Θυίεντες*, *μυθεύοντες*.

11. Peculiarities in the declensions. (a) There is no dual number. (b) There is a form in *ᾱ* of masculines of 1st decl. in *ης*, as *νεφεληγέρεᾱ*. (c) In the 3rd

decl. the accus. sing. ends in -ην for -η, as ζῆην from ζῆς, δυσμένην, κυκλοτήρην, or (d) has an ending in ν instead of δ as σφραγῆν, κῶμην for σφραγίδα; κνημίδα. In the vocative, the Æolians preferred (ε) a short vowel, as Ψάπφο for Ψάπφοι. Æolic also frequently used metaplastic forms, (ς) which were also not uncommon in Homer, as ὕσμινε and ὕσμινε, ἀλκί and ἀλκή, etc. See notes on Hom. Dial.

12. In the conjugation of the verb, (a) the forms in -μι are far more common than in any other dialect. (b) The third person plural ends in -οισι instead of in -ουσι as in Attic, or -ουσι as in Doric. (c) In the conjunctive 2nd and 3rd sing. the Iota subscript is omitted.

13. Prepositions often suffer apocope in Æolic, as ἀν (or ὀν) for ἀνά, παρ for παρά, κατ for κατά, cp. κάτταδε for κατὰ τάδε, καττᾶν for κατ' ὄν, πότταν for πρὸς τήν, περ for περί, as οἴκω τε περ σῶ, but sometimes περ for ὑπέρ Æolic for ὑπέρ, as περ-έχει for ὑπερέχει.

14. Adverbs (a) which in Attic terminate in -οι are written with -οι in Æolic as πότα, ἄλλοτα, ἐτέρωτα. Adverbs (b) in θε[ν] are written with θα as ὑπισθα, πάροισθα. There is a special termination (c) in -ι as μέσιν, ἄλλιν, πῆλιν, which last is probably Æolic for τηλοῦ, see § 4 (a). The same syllable occurs in τῆνδε for τῆδε.

It is not possible from a want of material to make any table of Boeotian forms in contrast with Lesbian Æolic. A few inscriptions and the specimens of Megarean dialect in the Acharnians of Aristophanes give but a scanty notion. It is however a remarkable fact that the differences between Boeotian and Lesbian are very great. The system of accentuation and aspiration was altogether unlike, to say nothing of minor differences. Perhaps the Thessalian dialect, if we knew more of it, might be found to occupy a mid-point between Lesbian and Boeotian.

ALCAEUS. 612 B.C.

Alcaeus was the scion of a noble family in the Lesbian Mytilene. His life fell in the stormy times of political warfare. Alcaeus and his two brothers, who supported the oligarchical party in Mytilene, were driven into exile. On the return of Alcaeus to Lesbos he found Pittacus entrusted with the reins of government as Aesymnetes (an office resembling the dictatorship at Rome). Alcaeus with his brother made a final, but unsuccessful, attempt to bring his own party into power again, and to depose Pittacus, who was generous enough to forgive his enemy when taken prisoner: saying, 'Forgiveness is better than revenge.' The political odes of Alcaeus are called διχοστασιαστικά, beside which he wrote martial lays, love songs, and drinking-songs. Of these only a few fragments remain. Cp. Hor. Od. 2. 13, 26.

The following fragment describes the warlike furniture of his house:—

FRAG. I.

Μαρμαίρει δὲ μέγας δόμος χάλκῳ· πᾶσα δ' Ἄρη
κεκόσμηται στέγα
λάμπραισιν κυνίαισι^{6a}, καττᾶν¹³ λεῦκοι καθύπερθεν
ἵππιοι λόφοι
κρίοισιν^{12b}, κεφάλαισιν ἄνδρων ἀγάλματα, χάλκιστοι^{6a}
δὲ πασσάλοις^{6b}
εἰρήτοισιν^{12b} περικείμεναι λάμπραι κνάμιδες, ἄρκος
ισχύρω^{8b} βέλεος^{10b},

FOURTH GREEK READER.

N

θώρακές τε νέοι λίνω^{8b} κοίλαι τε κατ' ἄσπιδες βεβ-
 λήμεναι· 5
 παρ¹³ δὲ Χαλκίδικαι σπάθαι, παρ δὲ ζώματα πόλλα
 καὶ κυπάττιδες·
 τῶν οὐκ ἔστι λάθεσθ', ἐπειδὴ πρότισθ' ὑπὸ ἔργον
 ἔσταμεν τόδε.

In the following Alcaic stanzas the poet (like Horace, Od. 2. 14) describes the ruined condition of Mytilene under the figure of a disabled ship.

FRAG. 2.

Ἀσυνέτημι^{12a} τὰν ἀνέμων στάσιν·
 τὸ μὲν γὰρ ἔνθεν κύμα κυλίνδεται,
 τὸ δ' ἔνθεν· ἄμμες δ' ἂν¹³ τὸ μέσσον
 ναῖ φορήμεθα σὺν μελαίνα,
 χείμωνι μοχθεῖντες^{10b} μεγάλῃ μάλα· 5
 περ¹³ μὲν γὰρ ἄντλος ἱστοπέδαν ἔχει,
 λαῖφος δὲ πᾶν ζάδηλον^{4c} ἤδη
 καὶ λάκιδες μέγαλαι κατ' αὐτο.

SAPPHO.

Sappho, the contemporary of Alcaeus, stands at the head of Greek poetesses, and bore the honourable name of the tenth Muse. Her birthplace was probably Mytilene, where she gathered round her a train of young girls whom she instructed in poetry and music. The accusations, with which it was sought to blacken her character,

probably had their origin with the comic poets of Athens, where the idea of a woman of fair fame taking a high public position was something too strange to be true. Her contemporary Alcaeus calls her ἄγνα Σάπφοι.

In the following Sapphic ode she entreats Aphrodite to stir the object of her love to return her passion.

ODE 1.

Ποικιλόθρον' ^{4a} ἀθάνατ' Ἀφροδίτα,
 ταῖ Δίος δολόπλοκε, λίσσομαι σε
 μή μ' ἄσαισι μήτ' ὀνίαισι^{8a} δάμνα,
 πότνια, θῦμον.
 ἀλλὰ τυῖδ' ^{14a} ἔλθ', αἶ ποτα^{14a} κατέρωστα ^{14a} 5
 τῆς ἑμας αὐδῶς^{8b} αἰτοῖσα^{5a} πῆλιν^{14a}
 ἔλνες, πάτρος δὲ δόμον λίποισα^{5a},
 χρύσιον^{8a} ἦλθες
 ἔρμ' ὑποζεύξαισα^{8b}, κάλοι δέ σ' ἄγον
 ὥστες στρουῦθαι περὶ γᾶς μελαίνας 10
 τέκνα δινεῦντες πτέρ' ἀπ' ὠράνω^{8b} αἶθε-
 -ρος διὰ μέσσω.
 εἴψα δ' ἐξίκοντο· τὺ δ', ὦ μάκαιρα,
 μεδιάσαιο' ἀθανάτῃ προσώπῳ,
 ἱρέ, ὅττι δηῦτε πέπονθα κῶττι 15
 δηῦτε κάλημι^{12a},
 ὅττ' ἔμφ' μάλιστα θέλω γενέσθαι
 μαινόλα θύμφ· τίνα δηῦτε Πείθω
 μαῖς ἄγην^{8a} ἐς σὰν φιλότατα, τίς σ', ὦ
 Ψάπφ' ^{11a} ἀδίκηι; 20

καὶ γὰρ αἱ φεύγει, ταχέως διώξει,
αἱ δὲ δῶρα μὴ δέκετ', ἄλλα δώσει,
αἱ δὲ μὴ φίλει¹, ταχέως φιλήσει
κωὺκ ἐθέλοισα^{2a}.

ἔλθε μοι καὶ νῦν, χαλεπᾶν δὲ λῦσον
ἐκ μεριμνᾶν, ὅσσα δέ μοι τέλεσσαι
θῦμος ἰμέρρει^{4s}, τέλεσον· σὺ δ' αὐτὰ
σύμμαχος ἔσσο.

In the next ode, imitated by Catullus (51), Sappho
descants on the joy of being near the beloved object.

ΟΔΗ 2.

Φαίνεται μοι κῆνος^{2a} ἴσος θεοῖσιν
ἔμμεν ὦνῃρ ὅστις ἐναντίος τοι
ἰζάνει³, καὶ πλάσιον ἰδὺ φωνεῖ-
-σας^{12a} ὑπακούει,

καὶ γελάσας^{2b} ἰμέροεν, τό μοι μάν
καρδίαν ἐν στήθεσιν ἐπτόασεν·
ὥς γὰρ αἶδον³ βροχέως^{2d} σε, φώνας
οὐδὲν ἔτ' εἵκει^{2a}.

ἀλλὰ καμ¹³ μὲν γλῶσσα ἔαγε, λέπτον δ'
αὐτῖκα χρῶ πῦρ ὑπαδευρόμακεν^{2c},
ὀππάτεσσι δ' οὐδεν ὄρημ'^{12a}, ἐπιρρόμ-
-βεισι^{12a} δ' ἄκουαι.

ἀ δέ μ' ἴδῳς κακχέεται, τρόμος δὲ
πᾶσαν ἄγρει¹, χλωροτέρα δὲ ποίας
ἐμμί^{4s}, τεθνάκην^{2a} δ' ολίγω^{2b} ἐπιδαύνην^{2a}
φαίνομαι ἄλλα.

THEOCRITUS (*see Dorian Dialect.*)

The following Idyll of Theocritus is written in Aeolian
dialect:—

ἩΛΑΚΑΘΗ (The Distaff).

An address to the ivory distaff which the poet purposes
to bring to Miletus for Theogenia, the wife of his friend
Nicias.

Γλαύκας, ὦ φιλέριθ' ἀλακάτα, δῶρον Ἀθανάας⁹
γύναιξιν, νόος οἰκωφελίας αἰσιν ἐπάβολος⁷,
θέρσεισ'^{2b}, ^{12a} ἄμμιν^{4s} ὑμάρτη^{6s} πόλιν ἐς Νεῖλεος^{2a}
ἀγλάαν,
ὅττ' αὖ Κύπριδος ἱρον καλάμῳ χλῶρον ὑπ' ἀπάλῃ.
τυῖδε^{14c} γὰρ πλόον εὐάνεμον αἰτήμεθα ^{12a} παρ Δίος,
ὅπως ξένον^{4s} ἔμον τέρψομ' ἴδων κἀντιφιλήσομεν,
Νικίαν, χαρίτων ἱμεροφώνων ἱερὸν φύτον,
καὶ σὲ τὰν ἐλέφαντος πολυμόχθω^{2b} γεγεννημέναν
δῶρον Νικιάας⁹ εἰς ὀλόχω^{2d}, ^{2b} χέρρας^{4s} ὀπάσσομεν,
σὺν τῇ πόλλα μὲν ἔργ' ἐκτελέσεις, ἀνδρείοις^{2h} πέ-
-πλοισ^{2h}, 10
πόλλα δ' οἶα γυναῖκες φορέοις⁷ ^{12b} ὑδάτινα βράκη³.
δῖς γὰρ μάτερες ἄρνων μαλάκοις^{2h} ἐν βοτάνῃ πόκοις^{2h}
πέξαιντ' αὐτοένει Θευγενίδος^{10b} γ' ἔνεκ' εὐσφύρω^{2b}.
οὕτως ἀνυσίεργος, φιλέει δ' ὅσσα σαόφρονες.
οὐ γὰρ ἐς ἀκίρας οὐδ' ἐς ἀέργω^{2b} κεν ἐβολλόμαν^{4s} 15
ὀπάσαι σε δόμοις^{2h}, ἀμμετέρας^{4s} ἔσσαν ἀπὺ^{2s}
χθόνος.

καὶ γάρ τοι πάτρις, ἂν ὥξ' Ἐφύρας κτίσσε ποτ'
 Ἀρχίας
 νάσω⁵¹ Τρινακρίας μύελον, ἀνδρῶν δοκίμων πόλιν.
 νῦν μὰν οἶκον ἔχουσ' ⁵² ἄνερως, ὃς πόλλ' ἐδάη σόφα
 ἀνθρώποισι νόσοις⁵³ φάρμακα λύγραις⁵⁴ ἀπαλαλ-
 κέμεν, 20

οἰκήσεις κατὰ Μίλλατον⁴⁵ ἐράνναν⁴⁶ μετ' Ἰαόνων,
 ὡς εὐαλάκατος Θεύγενις ἐν δαμότισιν πέλη¹²⁰,
 καὶ οἱ μνᾶσθιν ἄει φιλαοίδω παρέχης¹²⁰ ξένω.
 κῆνο⁵⁵ γάρ τις ἐρεῖ τῷπος ἴδων σ'. ἦ μεγάλα χάρις
 δῶρψ σὺν ὀλίγῳ πάντα δὲ τίματα τὰ παρ φίλῳ. 25

DORIC DIALECT.

WE may reckon three periods of the Doric dialect. The *early*, which ends with the beginning of the 5th cent. B.C.; the *middle*, including the 5th and 4th cents.; and the *late*, from the end of the 4th cent., to the decay of the dialect.

Of the earliest period little can be learned, except from a few inscriptions; but it would seem that there are grounds for assigning to this age of Doric a tendency to dispense, like the Aeolians, with the rough breathing at the beginning of words. (See *Aeol. Dial.* § 2). It was characterised also by a general use of the digamma, (as we learn from the forms κλέψω and αλφεῖ on a Crissæan inscription), and by the retention of the letter Koppa, Q.

The middle period of Doric is illustrated by a larger number of inscriptions. To it belong also the fragments of Epicharmus (circ. 500 B.C.), and Sophron (circ. 460 B.C.), and the specimens of the Doric of Megara, in the *Acharnians* of Aristophanes, and of Laconian Doric in the *Lysistrata*. Many notices of the Doric of this period may be found scattered in the various writings of the Alexandrian grammarians, and the later lexicographers.

From the time of Alexander the Great, the Doric dialect, entering upon its last stage, began to decay; partly from the dominating influence of Attic, with which it was constantly brought into contact, and partly from internal changes in the dialect itself.

The use of *ā* for *η* remained to the last the great distinguishing mark of Doric, and, by an erroneous extension of its use, *ā* is often found in the latest specimens of Doric, where in a purer age of the dialect *η* was written. (See Dialect. forms, Doric, § 1.)

We must now make a further division of the dialect, into the stricter and the milder Doric. The former was the type of dialect in use among the Laconians, Cretans, Italian Dorians, and Cyrenaicans. The distinguishing feature of the stricter Doric was the use of *ω* and *η* instead of *ου* and *ει*, as for example, *ἴπω* and *ἤμην* for *ἴπου* and *εἶμην*. The digamma too was retained longer in the stricter Doric, or its loss was represented by the letter *β*, at the beginning as well as in the middle of words. Among other peculiarities may be noticed the addition of the suffix *η* to pronouns, as *ἐγῶη* and *ἐμῶη*, and the substitution of *ω* or *ωω* for the combination of the vowels *εε*. The stricter Dorians were averse to the use of *ζ*, hence the Doric poet Lasus wrote whole poems without employing that letter, a practice which forms a remarkable contrast to the usage of the Ionians. This aversion shows itself in the substitution of *π* for *ζ*, as in *παλαιώρ*, *νέκυρ*, and *τίρ* for *τίς* (cp. Lat. *arbor* for *arbor*). But, by a sort of contradiction, we find among Spartan forms the substitution of *σ* for *θ*, as *σῶς* for *θεός*, and, in all kinds of Doric, the termination *-ες* instead of *-εν* in the 1st pers. plur. of the verb. Still, the aversion to *ζ* was a real one, so much so, that in the case of the groups *στ*, *σκ*, *σπ*, the *σ* is rejected and the other consonant doubled, as in *κτίτταρ* for *κτίστης*, *ἀκκόρ* for *ἀσπός*. This also accounts for the change of *ζ* = *σδ*, into *δδ*, (as in *πλαδδῖν* for *πλάζειν*), and of an initial *ζ* into *δ*, as in *Δείς*, *δῶμος*. Another peculiarity consists in the use of *ου* for *υ*, as *δίφουρα* for *γίφουρα*.

As a specimen of strict Laconian dialect we may quote

the words with which the Spartan herald introduces himself in the *Lysistrata* (980):—

ΚΗΡΥΞ.

πᾶ τῶν Ἀσπῶν ἔστιν ἡ γερουσία,
ἣ τοὶ πρυτάνεις; λῶ τε μυσίξει νέον.

ΠΡΟΒΟΥΛΟΣ.

σὺ δ' εἰ πρότερον ἄνθρωπος ἢ κοῖσις αἰὼς;

ΚΗΡΥΞ.

κάρυξ ἐγὼν, δὲ κυρσάνει, καὶ τὸ σιῶ,
ἔμολον ἀπὸ Σπάρτας περὶ τῶν διαλλαγῶν.

And in v. 1002, the herald describes his difficulties thus—

- - μογίσμας, δὲ γὰρ τὸν πόλιν
ἔπερ λυχοφορίοντες ἀποκεκύφαιμες.

We have a similar specimen in the letter of Hippocrates to the Spartans in Xenophon, (Hellen. 1. 1. 23), "Ἐρρει τὰ πάλ' Μίνδαρος ἀπέσστα πειῶντι τῶνδρες ἀπορίοιμες τί χρὴ δρᾶν, which may be taken as an illustration both of Laconian dialect and brevity. The decree, and the treaty between the Spartans and Argives (Thuc. 5. 77, 79) may also be consulted as specimens of Doric: but the original document has suffered too many changes at the hands of copyists and correctors to have any real authority.

The Cretan dialect exhibits several characteristic peculiarities; notably, a form of the accus. plur. in *ος*, as *οἱ νόμοι* for *τοὺς νόμους*. In Cretan inscriptions we find preserved the oldest form of the accus. plur. in *νς*, as *οἱ νόμοις*, with which may be compared other Cretan forms, as *τιθεῖς* for *τιθείς*, *πάνσα* for *πάντα*.

The milder Doric includes the forms of the dialect used by most of the Peloponnesian Dorians, and the colonies which they respectively founded. Thus the dialect of the Corcyraeans closely resembled that of their mother-state, Corinth; and the Megareans, (the rustic form of whose

dialect Aristophanes gives in the *Acharnians*) spoke the same type of Doric as their colonists at Byzantium and Chalcidion. It is probable that the peculiar dialect of the Arcadians, and the strict Laconian type, were moulded into the milder Doric at the time of the Achaean League.

The milder Doric was introduced into Sicily by the Corinthians and Megareans: but it must be remembered that, although we shall find the *Bucolics* of Theocritus afford the best means of familiarizing us with the Doric dialect, they do not represent the true milder Doric of Sicily, which we shall rather seek in the fragments of Epicharmus and Sophron. The Greek of Theocritus is really a sort of literary or conventional dialect written by a scholar, or containing a large variety of Doric forms interspersed with Aeolisms and retaining a good many peculiarities of the Epic; just as the Greek that Pindar wrote reckons as Doric, but its base is really Epic, with a considerable Doric colouring, and not a few Aeolic forms. Cp. Eustath. 1702, *ὥς δὲ οἱ Δωριεῖς ἔχαιρον καὶ ἀλλόλοισι θελοῖ Πίνδαρος, ἀναμίξ οὕτω ποιῶν, ἥτοι Δωριεῖς γράφων καὶ Αἰολικῶς.*

TABLE OF DORIC FORMS.

§ 1. Vowels.

The most prominent characteristic of the Doric dialect is the use of *ā*, where the Ionians and Attics use *η*.

(a) In the Stems of Nouns and Verbs, as *θανάτε* (root *θαν*) compared with *θήσκεω*, and *θηγρός*: *πᾶσαι* (root *παγ*) compared with *πῆσαι*: *μᾶλον* for *μῆλον* compared with Lat. *mīlum*. But in this *ā* we generally find a true repre-

sentative of the original vowel, which other dialects have weakened, and not a mere euphonic change of every *η* to *ā*. For, e.g. the Doric dialect gives *μάτηρ*, not *μάταρ*, for the stem is *ματερ*, as the genitive shows; *ποιμήν* not *ποιμάν*, for the stem is *ποιμεν*.

(b) In the terminations of nouns and verbs, as *καλά* for *καλή*, *εἰράνα* for *εἰρήνη*, *ἀλοῖμαν* for *ἀλόμην*, but not *αν* for *ην* in the passive Aorists.

(c) In the temporal augment for verbs whose initial vowel is *α*, this *ā* is used instead of *η*, as *ἄγες* from *ἄγω*, *ἄψα* from *ἄπτω*.

(d) Another peculiarity is the use of *ἄ* for Attic *ε*, as *ἄγωα* = *ἐγωγε*, *ἄκα* = *δε*, *φρασίν* = *φρεσίν*. *αἴκα* for *εἰ κα*, i.e. *ἴα*.

(e) A further change is the use of *ω* for Attic *ο* or *ου*, as in gen. sing. of 2nd decl. *ἵπτω* for *ἵππου*, and accus. plur. *ἵπτως* for *ἵππους*. So too *ὠρανός* for *οὐρανός*, *κῶρα* for *κόρη*.

(f) Use of *οι* for *ου* as *Μοῖσα*, *ἔχουσα*, for *Μοῦσα*, *ἔχουσα*.

(g) *ā* for *ω* as *πράτιστος*.

§ 2. Contractions.

(a) *Αο* contracts into *ā*, as *φιλῶνδᾶ*, for *φιλῶνδαι*, *γελᾶντι* for *γελᾶντι* = *γελᾶσι*, *πεινᾶντι* for *πεινᾶντι* (particip.), *ἐκτάσᾶ* for *ἐκτήσας*, *ἐκτήσω*. Sometimes *αου* to *ā*, as *γελᾶσα* for *γελᾶουσα*.

(b) *αιω* into *ā* as *Νυμφᾶν* for *Νυμφᾶων*, *βᾶμες* for *βᾶμεν*, i.e. *βῶμεν* or *β-ᾶω-μεν*.

(c) *εο* into *ευ*, as *θέρεις*, *καλεῖνται*, *ἐργάζευ*.

(d) *αιε* into *η*, as *δρη* for *δραε* (*δρα*), *ἡρώτη* for *ἡρώταιε* (imperf.), *λῆς* from *λάω*, and *-ᾶει* to *η*, as *φοιτῆς* = *φοιτάειε*. Similarly *εα* to *η*, as *κρέας*, *κῆς*.

(e) Crasis of *αιε* to *η*, as *κῆφα* for *καὶ ἔφη*; *κῆξ* for *καὶ ἐξ*.

§ 3. Consonants.

(a) Use of τ for σ, as *τύ* for *σύ*, *εἵκατι* for *εἴκοσι*, *τίθητι* for *τίθῃσι*, *πλατίων* for *πλησίον*.

(b) κ for τ in *δκα*, *ἄλλοκα*, etc.

(c) Interchange of γ and β, as *γλέφαρον* for *βλέφαρον*, of aspirates, as *δρυχες* for *δρυβες*, *φλίβω* for *θλίβω*. (d) Of σθ for δσ (ζ) in verbs in -ζω, as *συρίσθω*, *παίσθω*, *ποτόσθω* (for *προσύζω*).

§ 4. Liquids.

(a) Before τ and θ, κ λ become ν, as *ἦνον* for *ἦλκω*, before ν, σ often changes to ι, as *σνείσω* from *σπείνω*.

§ 5. Digamma and Aspiration.

(a) Among representatives of the *ϕ* in Doric we find β, as *βράκος* for *ράκος*. In Pindar ν, as *αἰνίαν* (Pyth. 2. 28) for *ἀφάναν* = *ἄτην*.

(b) The Dorians did not dispense with the *Spiritus asper* to the same extent as the Aeolians, but in some words it is omitted, as in *ἀγίομαι* for *ἡγίομαι*.

§ 6. Accent.

(a) The Dorians here are the very opposite of the Aeolians. The latter threw the accent as far as possible away from the end of the word, as e.g. *γῶναιξ* for *γωναίξι*. The Dorians, on the other hand, were inclined to throw the accent as far as possible towards the *ultima*, so that we get such forms as *αἰίδες* and not *αἰίδες*, *ἀμπέλος* and not *ἀμπελος*. So in Theocritus, *οὔτως*, *πάντως*, *ἀλλῶ*, instead of *οὔτως*, *πάντως*, *ἀλλῶ*.

§ 7. Declensions.

(a) The peculiarities of the 1st vowel (A) declension are to be found under the rules given above for the *ā*, -*αι*

for -*ης*, for the contraction of -*αι* to -*αι*, and -*αιων* to -*ἄν*. Notice that the original form of the accus. plur. was -*νς*, as in Cretan inscription *πρωτότα-νς*, and Gothic *aulfants* = *lupōs*. This original form was often represented in Aeolic by termination -*αις*, but the Doric dialect generally shortens these to *ἄς*, as *δημότᾱς*, *δισπότης*, *κισσᾱς*.

§ 8. Second Vowel (O) Declension.

(a) The use of ω for ου given above is a mark of the stronger Doric; the accus. plur. originally ended in -*ωνς*, (as Gothic *sunu-nis* = *filiōs*). This termination the Aeolians changed to -*οις*, and the Dorians to -*ως*, or (b) sometimes -*αις*, as *τὰς ἀμπέλους*, *τὰς παρθένους*.

§ 9. Third Consonantal Declension.

(a) From nominatives in *ος*, *ης*, we have genitive in -*ους*, as, *Εὐμήδεος* -*ἡδεως*, *δρος*, *δρευς*.

§ 10. Pronouns.

(a) Special forms of 1st Personal Pronoun, Sing. N. *ἐγών*, D. *ἐμίν*; Plur. N. *ἄμεις*, *ἄμμες*, G. *ἀμείων*, *ἀμῶν*, D. *ἀμῶν*, *ἄμων*, *ἄμμι* [ν], A. *ἀμέ*, *ἄμμε*.

(b) Special forms of 2nd Personal Pronoun, Sing. N. *σύ*, G. *τεῦ*, *τεῦς*, *τεοῦς*, D. *τίν*, A. *σύ* and *τέ*; Plur. N. *ὑμείς*, *ἑμμες*, D. *ὑμῶν*, *ἑμμῶν*, A. *ὑμμε*.

(c) Special form of Demonstrative Pronoun, *τήνος*, *τήνα*, *τήνο* (= *ἐκείνος*, η, ο). From which comes adv. *τηνῶ*, *illinc*, *τηνί*, *illíc*, and *τηνόθι*. Cp. *τοσσῆνος*.

§ 11. Verb.

Special forms of the verb.

(a) ACTIVE. Pres. Indic. 2nd pers. sing. *τίπτ-ες*. 1st

pers. plur. *τύπτ-ο-μες* (cp. Lat. *amamus*). 3rd pers. plur. *τύπτ-ο-ντι* (cp. Lat. *amant*). Similarly with Imperf. and Aor.

Pres. Conjunct. 1st pers. plur. *τύπτ-ω-μες*. 3rd pers. plur. *τύπτω-ντι*.

(b) *Infin.* *τύπτ-εν* (Aeolic *τύπτ-ην*, Laconian *-ῆν*).

(c) *Participle.* Fem. sing. *τύπτ-οι-σα*.

(d) *Future*, *τυψῶ-είς-εί-είπον-είπον-εῦμες*, or *οὔμες-είτε-εὐντι*.

[For the principle of formation of this Doric future, by the addition of the root (*es*) of the substantive verb, and the root *ι* signifying 'go,' and so forming, e.g. *δο-εσῶ-δωσίω*, *δωσῶ*, see Curt. Expl. Gk. Gram. § 258].

(e) *Perfect.* 1st pers. plur. *τετίφα-μες*. 3rd pers. plur. *τετίφα-ντι*. Note that in Doric these perfects are frequently conjugated with an *ω* ending, as *τετίφω-εις*, *-ει*, etc., and *infin.* *τετυφῶν*.

(f) *PASSIVE AND MIDDLE.* *Pres. Imperat.* *τύπτ-εν*.

(g) *Imperf.* *ἐτυπτό-μαν*,—*εν*. *Opt.* *τυπτοί-μαν*, etc.

[But *η* is retained in Optat. of verbs in *-μ*, and Indic. of Aor. I. II. Passive, e.g. *ἐλην-θείην-ἐπάγην*.]

(h) *Aor. I.* *ἐτυψά-μαν*. *ἐτύψ-α* (for *ἐτύψ-ω*).

(i) *Future Middle*, *τυψ-εῦ-μαι* or *τυψ-οὔ-μαι-ῆ-εῖται-εὔμεθα*, or *-μεσθα-εῖσθε-εὐνται*.

§ 12. Contracted Verbs, etc.

(a) Some verbs in *-αω* follow the forms of contraction in *-εω* (as is common in Ionic); so *δρέοντι* (*vident*), *δρεῖσα*, *ἀνηράτεον*.

(b) Verbs in *-άζω* *-ᾶζω* (*-ῆζω*) *-αίζω* *-ιζω* form a future in *-ξῶ*, and 1 Aor. in *ξα*, as *καχαξῶ*, *κλαξῶ*, *παιξῶ*, *κομίζα*.

§ 13. Verbs in *μι*.

(a) Special forms. *Pres. Act.* 3rd sing. in *-τι*, as *εὐφίητι*, *εὐφίητι*, *φασί*, (cp. Lat. *regit*).

(b) Special forms of *εἰμι* (*sum*), *Pres.* 1st pers. sing. *ἐμμί* (Aeol.), and *ἑσοί*, 1st plur. *εἰμές*, 3rd plur. *ἐντί*.

Infin. *εἶμεν*, *ἤμεν*. *Participle. fem.* *εἰῶσα*, *εῖσα*.

Imperf. *ἦν*, *ἦσθα*, *ἦς* (*ἦν*) . . . *ἦμες*, *ἦστε*.

Future, *ἑσσοῦμαι*—*ἑσση*—*ἑσσεῖται*, etc.

SELECTIONS FROM THEOCRITUS.

Theocritus was born in Syracuse (circ. B.C. 272). He resided partly in Syracuse, and partly in Alexandria. Some portion of his life was passed in Cos, where he met the poet Philotas, under whose instruction he was trained in the style of the Alexandrine poets of the time. He was the founder of bucolic poetry, which in his case consisted mainly in giving an artistic form to the songs and stories of the Sicilian shepherds, fishermen, etc. The word *ιδύλλια*, or Idylls, which have been given to his compositions, signifies only 'little pictures.' The modern use of the word comes from the accidental circumstance that most of the Theocritean idylls belong to simple country life.

IDYLL I.

In this Idyll, Thyrsis is induced by the offer of a prize to sing the song of The Death of Daphnis. This story recounts how Daphnis had defied the power of Aphrodite, who thought to prove her supremacy by touching his heart with love for a maiden, who was only too ready to return his passion. But Daphnis is not conquered. He loves, and he dies for love, but he dies in silence with his love unspoken, and he carries his defiance of Aphrodite with him into the shades below.

ΘΥΡΣΙΣ, ΑΙΠΟΛΟΣ.

ΘΥ. Ἀδύ^{1a} τι τὸ ψιθύρισμα καὶ ἡ πίτυς, αἰπόλε,
τῆνα^{10a},
ἂ ποτὶ ταῖς παγαῖσι, μελίσσεται· ἀδὺ δὲ καὶ τὴν

συρίσδε^{11a, 2d}. μετὰ Πᾶνα τὸ δεύτερον ἀθλον
ἀποισῇ.

αἶκα^{1d} τήνος ἔλη κεραὸν τράγον, αἶγα τὴν^{10b} λαψῇ.
αἶκα δ' αἶγα λάβῃ τήνος γέρας, ἐς τὴν^{10b} καταρρεῖ 5
ἂ χίμαρος· χιμάρω^{1o} δὲ καλὸν κρῆς^{2d}, ἔστε κ'
ἀμέλξης.

ΑΙ. ἄδιον, ὦ ποιμὴν, τὸ τεὸν μέλος, ἢ τὸ κα-
ταχῆς^{1a}

τὴν ἀπὸ τῆς πέτρας καταλείβεται ὑψόθεν ὕδωρ.

αἶκα ταὶ Μοῖσαι^{1o} τὰν οὔδα δῶρον ἄγωνται,
ἄρνα τὸ σακίταν^{1a} λαψῇ γέρας· αἱ δὲ κ' ἀρέσκη 10
τήναις ἄρνα λαβεῖν, τὸ δὲ τὰν οἶν ὕστερον ἄξῃ.

ΘΥ. λῆς^{2d} ποτὶ τὰν Νυμφᾶν, λῆς, αἰπόλε, τᾷδε
καθίζας,

ὡς τὸ κάταντες τοῦτο γεώλοφον αἱ τε μυρίκαι,
συρίσθεν^{11b}; τὰς δ' αἶγας ἐγὼν ἐν τῷδε νο-
μευσῶ^{11d}.

ΑΙ. οὐ θέμις, ὦ ποιμὴν, τὸ μεσαμβρινόν, οὐ θέμις
ἄμμιν^{10a} 15

συρίσθεν· τὸν Πᾶνα δεδοίκαμες^{11o}. ἢ γὰρ ἀπ' ἄγρας
τανικά^{1a} κεκτηκὼς ἀμπαύεται· ἐστὶ δὲ πικρὸς,
καὶ οἱ αἰεὶ δριμεία χολὰ ποτὶ ῥινὶ κάθηται.
ἀλλὰ (τὴν γὰρ δὴ, Θύρσι, τὰ Δάφνιδος ἀλγέ' αἶδες,
καὶ τῆς βωκολικῆς ἐπὶ τὸ πλεονέκτο μοίστας), 20
δεῦρ', ὑπὸ τὰν πετελεᾶν ἐσδώμεθα^{2d}, τῷ τε Πιρήπῳ
καὶ τὰν Κρανιάδων κατεναντίον, ἅπερ ὁ θῶκος
τήνος ὁ ποιμενικὸς καὶ ταὶ δρύες. αἱ δὲ κ' αἰέσης,

ὡς ὅκα^{3b 1d} τὸν Λιβύαθε ποτὶ Χρόμιν ἄσαι
 ἐρίσδων^{3d},
 αἰγά τέ τοι δωσῶ^{11d} διδυματόκον ἐς τρεῖς ἀμέλξαι, 25
 ἃ, δὴ ἔχοισ' ^{1f} ἐρίφως^{1o}, ποταμέλξεται ἐς δύο πέλλας,
 καὶ βαθὺ κισσύβιον, κεκλυσμένον ἀδέϊ κηρῷ,
 ἀμφῶες, νεοτευχῆς, ἔτι γλυφάνοιο ποτόσδον^{3d}.
 τῷ περὶ μὲν χεῖλη μαρύεται ὑψόθι κισσὸς,
 κισσὸς ἐλιχρύσφ κεκοιμένος· ἃ δὲ κατ' αὐτὸν 30
 καρπῷ ἔλιξ εἰλείται ἀγαλλομένα κροκόεντι.
 ἔντοσθεν δὲ γυνῆ, τὶ θεῶν δαίδαλμα, τέτυκται,
 ἀσκητὰ πέπλω τε καὶ ἀμπυκι· παρ δὲ οἱ ἄνδρες
 καλὸν ἐθειράζοντες ἀμοιβαδὶς ἄλλοθεν ἄλλος
 νεκείονσ' ἐπέεσσι· τὰ δ' οὐ φρενὸς ἄπτεται αὐτῶς· 35
 ἀλλ' ὅκα^{3b} μὲν τήνον ποτιδέρεται ἄνδρα γελαῖσα^{2a},
 ἄλλοκα δ' αὖ ποτὶ τὸν ῥίπτει νόον. οἱ δ' ὑπ' ἔρωτος
 δητὰ κυλοιδιῶντες ἐτώσια μοχθίζοντι^{11a}.
 τοῖς δὲ μέτα γριπεύς τε γέρων, πέτρα τε τέτυκται
 λεπρὰς, ἐφ' ἣ σπεύδων μέγα δίκτυον ἐς βόλον ἔλκει 40
 ὁ πρέσβυς, κάμνοντι τὸ καρτερόν ἀνδρὶ εἰκῶς.
 φαίης κεν γυῖον νιν ὅσον σθένος ἐλλοπιεύειν·
 ὠδέ οἱ φῶδῃκанти^{11o} κατ' αὐχένα πάντοθεν ἴνες,
 καὶ πολιῷ περ ἐόντι· τὸ δὲ σθένος ἄξιον ἄβας^{1a}.
 τυτθὸν δ' ὅσσον ἄπωθεν ἀλιτρύτοιο γέροντος 45
 πυρναίαις σταφυλαῖσι καλὸν βέβριθεν ἀλώα·
 τὰν ὀλίγος τις κῶρος^{1o} ἐφ' αἵμασιαισί φυλάσσει
 ἤμενος· ἀμφὶ δὲ μιν δὴ ἁλώπεκες, ἃ μὲν ἀν
 ὄρχως^{1o}

φοιτῇ σινομένα τὰν τρώξιμον, ἃ δ' ἐπὶ πῆραν
 τάντα δόλον τεύχοισα, τὸ παιδίον οὐ πρὶν
 ἀνησεῖν 50
 φατὶ^{12a} πρὶν ἢ ἀκράτιστον ἐπὶ ξηροῖσι καθίξῃ^{12b}.
 αὐτὰρ ὅγ' ἀνθερίκεσσι καλὰν πλέκει ἀκριδοθήραν,
 σχοίνῳ ἐφαρμόσδων^{3o}. μέλεται δὲ οἱ οὔτε τι πῆρας,
 αἶτε φυτῶν τοσσῆνον^{10o} ὅσον περὶ πλέγματι γαθεῖ.
 παντῶ δ' ἀμφὶ δέπας περιπέπταται ὑγρὸς ἄκανθος, 55
 Λιολικόν τι θάημα· τέρας κέ τυ θυμὸν ἀτύξαι.
 τῷ μὲν ἐγὼ πορθμῇ Καλυδωνίῳ αἰγά τ' ἔδωκα
 ὄνον, καὶ τυρόεντα μέγαν λευκοῖο γάλακτος·
 οὐδέ τί πω ποτὶ χεῖλος ἐμὸν θίγεν, ἀλλ' ἔτι κεῖται
 ἄχραντον. τῷ κέν τυ μάλα πρόφρων ἀρσαιίμαν, 60
 αἶκεν μοι τὸ φίλος τὸν ἐφίμερον ὕμνον αἰίσσης.
 κοῦτι τυ κερτομέω. πόταγ', ὦ γαθέ· τὰν γὰρ αἰοιδᾶν
 οὔτι πα εἰς Ἀῖδαν γε τὸν ἐκλεάθοντα φυλαξεῖς^{12b}.
 ΘΥ. ἄρχετε βακολικᾶς, Μοῖσαι φίλαι, ἄρχετ'
 αἰοιδᾶς.
 Θύρσις δὲ ὥξ Αἰτνας, καὶ Θύρσιδος ἀδέα φωνά. 65
 τᾶ ποκ' ἄρ' ἦσθ', ὅκα Δάφνης ἐτάκετο, πᾶ ποκα,
 Νύμφαι;
 ἢ κατὰ Πηνειῷ καλὰ τέμπεα, ἢ κατὰ Πίνδῳ;
 αἰ γὰρ δὴ ποταμῷ γε μέγαν ῥόον εἶχετ' Ἀνάπῳ,
 οὐδ' Αἰτνας σκοπιᾶν, οὐδ' Ἀκιδος ἱερὸν ὕδωρ.
 ἄρχετε βακολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοι-
 δᾶς. 70
 τήνον μὰν θῶες, τήνον λύκοι ὠρύσαντο,

τῆνον χάκ δρυμοῖο λέων ἀνέκλαυσε θανόντα.

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς.
πολλαὶ οἱ πὰρ ποσσὶ βόες, πολλοὶ δέ τε ταῦροι,
πολλαὶ δ' αὖ δαμάλαι καὶ πόρτιες ᾠδύραντο. 75

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς.
ἦνθ' ^{1a} Ἑρμῆς πρᾶτιστος ^{1b} ἀπ' ὄρεος, εἶπε δὲ
Δάφνι,

τίς τυ ^{10b} κατατρύχει; τίνος, ὦ γαθὲ, τόσσοι
ἐρᾶσαι;

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς.
ἦνθον τοὶ βῶται, τοὶ ποιμένες, ῥπόλοι ἦνθον, 80
πάντες ἀνθρώπτευν, τί πάθοι κακόν. ἦνθ' ὁ Πρίηπος
κῆφα ²⁰, Δάφνι τάλαν, τί τὺ τάκεαι; ἃ δέ τε κῆρα
πᾶσας ^{1a} ἀνὰ κράνας, πάντ' ἄλσεα ποσσὶ φο-
ρεῖται,—

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς,—
ζατεῦσ' ²⁰. ἃ δύσερώς τις ἄγαν καὶ ἀμήχανός
έσσι. 85

ἦνθὲ γε μὰν ἀδεία καὶ ἃ Κύπρις γελάοισα ^{1c},
ἀδεία μὲν γελάοισα, βαρὺν δ' ἀνὰ θυμὸν ἔχοισα,
κεῖπε τὺ θῆν τὸν ἔρωτα κατεύχεο, Δάφνι, λυγι-
ξεῖν ^{13b}.

ἀρ' οὐκ αὐτὸς ἔρωτος ὑπ' ἀργαλέω ἐλυγίχθης;
ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς. 90

τὰν δ' ἄρα χά Δάφνις ποταμείβετο· Κύπρι βαρεία,
Κύπρι νεμεσσητὰ, Κύπρι θνατοῖσιν ἀπεχθής·

ἦν γὰρ φράσθη πάνθ' ἄλιον ἄμμι δεδύκειν·
Δάφνις κῆν Ἀῖδα ^{1a} κακὸν ἔσσεται ἄλγος Ἑρωτι.

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς. 95

ὡ λέγεται τὰν Κύπριν ὁ βωκόλος; ἔρπε ποτ' Ἰδαν,
ἔρπε ποτ' Ἀγχίσαν· τηνεῖ ^{10c} δρυες, ὧδε κύπειρος.
ὧδε καλὸν βομβεῦντι ^{11a} ποτὶ σμάνεσσι μέλισσαι.

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς.
ῥραῖος χῶδωνις, ἐπεὶ καὶ μᾶλα νομεύει, 100
καὶ πτῶκας βάλλει, καὶ θηρία τᾶλλα διώκει.

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς.
ὧτις ὅπως στασῇ ^{11d} Διομήδεος ἄσπον ἰοῖσα ^{1c},
καὶ λέγε τὸν βῶταν νικῶ Δάφνιν, ἀλλὰ μάχου μοι.

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς. 105

ἃ λύκοι, ὦ θῶες, ὦ ἀν' ὄρεα φωλάδες ἄρκτοι,
χαίρεθ'· ὁ βωκόλος ὑμῖν ἐγὼ Δάφνις οὐκ ἔτ' ἀν'
ῥλαν,

ὡς ἔτ' ἀνὰ δρυμῶς, οὐκ ἄλσεα. χαῖρ' Ἀρέθοισα,
καὶ ποταμοὶ, τοὶ χεῖτε καλὸν κατὰ Θύμβριδος
ῥδωρ.

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς. 110

Δάφνις ἐγὼν ὧδε τῆνος, ὁ τὰς βόας ὧδε νομεύων,
Δάφνις ὁ τὼς ταύρας καὶ πόρτιας ὧδε ποτίσδων ^{2d}.

ἄρχετε βωκολικᾶς, Μοῖσαι φίλαι, ἄρχετ' αἰοιδᾶς,
ἃ Πὰν Πὰν, εἴτ' ἐσσί ^{13b} κατ' ὄρεα μακρὰ Λυκαίω,

190
εἶτε τὺ γ' ἀμφιπολαῖς μέγα Μαίναλον, ἐνθ' ¹¹⁵
νᾶσον

τὰν Σικελᾶν, Ἑλίκας δὲ λίπ' ἡρίον, αἰπύ τε σᾶμα
τῆνο Λυκαονίδαο, τὸ καὶ μακάρεσσιν ἀγαστόν.

λήγετε βωκολικᾶς, Μοῖσαι, ἴτε, λήγετ' αἰοιδᾶς.
ἐνθ' ¹²⁰, ὦναξ, καὶ τάνδε φέρ' εὐπάκτοιο μελίπνου
ἐκ κηρῶ σύριγγα καλὰν, περὶ χεῖλος ἐλκτάν.
ἢ γὰρ ἐγὼν ὑπ' ἔρωτος ἐς Ἀΐδος ἔλκομαι ἤδη.

λήγετε βωκολικᾶς, Μοῖσαι, ἴτε, λήγετ' αἰοιδᾶς.
νῦν ἴα μὲν φορέοιτε βάτοι, φορέοιτε δ' ἄκανθαι,
ἀ δὲ καλὰ νάρκισσος ἐπ' ἀρκεύθοισι κομάσαι·
πάντα δ' ἐναλλα γένοιτο, καὶ ἂ πίτυς ὄχνας ἐνεί-
και, ¹²⁵

Δάφνης ἐπεὶ θνάσκει· καὶ τὰς κύνας ὠλαφος ἔλκοι,
κῆξ ¹³⁰ ὁρέων τοὶ σκῶπες ἀηδόσι γαρύσαιντο.

λήγετε βωκολικᾶς, Μοῖσαι, ἴτε, λήγετ' αἰοιδᾶς.
χῶ μὲν τόσσ' εἰπὼν ἀπεπαύσατο· τὸν δ' Ἀφροδίτη
ἤθελ' ἀνορθῶσαι· τὰ γὰρ μὲν· λίνα πάντα λε-
λοίπει ¹³⁵

ἐκ Μοιρᾶν· χῶ Δάφνης ἔβα ρόον· ἔκλυσε δῖνα
τὸν Μοῖσαις φίλον ἄνδρα, τὸν οὐ Νύμφαισιν
ἀπεχθῇ.

λήγετε βωκολικᾶς, Μοῖσαι, ἴτε, λήγετ' αἰοιδᾶς.
καὶ τὸ δίδον τὰν αἶγα, τό τε σκύφος· ὥς μιν
ἀμέλξας
σπείσω ¹⁴⁰ ταῖς Μοῖσαις. ὦ χαίρετε πολλάκι, Μοί-
σαι, ¹³⁵

χαίρετ'· ἐγὼ δ' ὑμῖν καὶ ἐς ὕστερον ἄδιον ἄσω.

Αἶ. πλήρῆς τοι μέλιτος τὸ καλὸν στόμα, Θύρσι,
γένοιτο,

πλήρῆς τοι σχαδόνων, καὶ ἀπ' Αἰγίλῳ ἰσχάδα
τρώγοις

ἄδειαν, τέττιγος ἐπεὶ τὺ γὰρ ¹⁴ φέρτερον ἄδεις.

ἦνδε τοι τὸ δέπας· θᾶσαι, φίλος, ὥς καλὸν
δοδεῖ· ¹⁴⁰

Ὀρᾶν πεπλῦσθαι νιν ἐπὶ κρᾶναισι δοκασεῖς ¹¹⁴.

ἔθ' ἴθι, Κισσαίθα· τὴν δ' ἄμελγέ νιν· αἱ δὲ χίμαιραι
ὦ μὴ σκιρτασεῖτε, μὴ ὁ τράγος ὑμῖν ἀναστῇ.

IDYLL II (3).

A shepherd serenades his beloved who is hiding in her bower. He tries to move her by prayers, and presents, and threats, but all in vain. The haughty fair remains deaf to his entreaties.

ΑΜΑΡΤΥΛΛΙΣ.

Κωμάσδω ³⁴ ποτὶ τὰν Ἀμαρυλλίδα· ταὶ δέ μοι αἶγες
βόσκονται κατ' ὄρος, καὶ ὁ Τίτυρος αὐτὰς ^{1α} ἐλαύνει.
Τίτυρ', ἐμὴν ^{10α} τὸ καλὸν πεφιλαμένε, βόσκε, τὰς ^{1α}
αἶγας,

καὶ ποτὶ τὰν κρᾶναν ἄγε, Τίτυρε· καὶ τὸν ἐνόρχαν
τὸν Λιβυκὸν κνάκωνα φυλάσσεο, μὴ τυ ^{10β} κορύψῃ. 5
ὦ χαρίεσσ' Ἀμαρυλλί, τί μ' οὐκ ἔτι τοῦτο κατ'
ἄντρον

παρκύντοισα καλεῖς τὸν ἐρωτύλον; ἢ ῥά με μισαῖς;
 ἢ ῥά γέ τοι σιμὸς καταφαίνομαι ἐγγύθεν ἡμεν^{12b},
 νύμφα, καὶ προγένειος; ἀπάγξασθαί με ποιησεῖς^{11a}.
 ἡνίδε τοι δέκα μᾶλα φέρω· τηνῶ^{10a} δὲ καθεῖλον, 10
 ὦ^{1a} μ' ἐκέλευε καθελεῖν τύν· καὶ αὖριον ἄλλα τοι οἰσῶ.
 θᾶσαι μὰν θυμαλγές ἐμὸν ἄχος· αἶθε γενοίμαν
 ἃ βομβεύσα μέλισσα, καὶ ἐς τεὸν ἄντρον ἰκοίμαν,
 τὸν κισσὸν διαδὺς καὶ τὰν πτέριν, ἧ τὴν πυκάσδῃ^{3d}.
 νῦν ἔγνω τὸν Ἑρῶτα· βαρὺς θεός· ἢ ῥά λεαίνης 15
 μασδὸν ἐθήλαξε, δρυμῶ τέ μιν ἔτραφε μάτηρ·
 ὅς με κατασμύχων καὶ ἐς ὀστέον ἄχρῃς ἰάπτει.
 ὦ τὸ καλὸν ποθορεῦσα^{12a}, τὸ πᾶν λίθος. ὦ
 κυάνοφρυ
 νύμφα, πρόσπτυχαί με τὸν αἰπόλον, ὥς τυ φιλάσω.
 ἔστι καὶ ἐν κενεοῖσι φιλάμασιν ἀδέα τέρψις. 20
 τὸν στέφανον τίλαί με καταυτίκα λεπτὰ ποιησεῖς,
 τόν τοι ἐγών, Ἀμαρυλλὶ φίλα, κισσοῖο φυλάσσω,
 ἐμπλέξας καλύκεσσι καὶ εὐόδομοισι σελίνοις.
 ὦ μοι ἐγὼ, τί πάθω; τί ὁ δύσσοος; οὐχ ὑπακούεις;
 τὰν βαίταν ἀποδὺς ἐς κύματα τηνῶ ἀλεύμαι^{2a}, 25
 ὥπερ^{1a} τῶς θύννως σκοπιάζεται Ὀλπις ὁ γριπεύς.
 καῖκα δὴ ποθάνω, τό γε μὰν τεὸν ἀδὺ τέτυκται.
 ἔγνω πρᾶν, ὅκ' ἔμοιγε μεμναμένῃ εἰ φιλέεις με
 οὐδὲ τὸ τηλέφιλον ποτιμαζάμενον πλατάγησεν,
 ἀλλ' αὐτὸς ἀπαλῶ ποτὶ πάχεϊ ἐξεμαράνθη. 30
 εἶπε καὶ Ἀγροῖῳ τὰλαθέα κοσκινόμαντις,
 ἃ πρᾶν ποιολογεῦσα παραιβάτις, οὐνεκ' ἐγὼ μὲν

τὴν^{10b} ὅλος ἔγκειμαι· τὴν δὲ μεν λόγον οὐδένα ποιῇ.
 ἢ μὰν τοι λευκὰν διδυματόκον αἶγα φυλάσσω,
 τὰν με καὶ ἃ Μέρμυονος Ἐριθακὶς ἃ μελανόχρως 35
 αἰτεῖ· καὶ δωσῶ οἱ, ἐπεὶ τὴν μοι ἐνδιαθρήπτῃ.
 ἄλλεται ὀφθαλμός μεν ὁ δεξιός· ἀρὰ γ' ἰδῆσθω
 αὐτάν; ἄσεῦμαι ποτὶ τὰν πίτυν ὦδ' ἀποκλινθεῖς·
 καὶ κέ μ' ἴσως ποτίδοι, ἐπεὶ οὐκ ἀδαμαντῖνα ἐστί.
 Ἰππομένης, ὅκα δὴ τὰν παρθένον ἤθελε γᾶμαι, 40
 μᾶλ' ἐν χερσὶν ἔλων δρόμον ἀννεῖν· ἃ δ' Ἀταλάντα
 ὡς ἶδεν, ὡς ἐμάνη, ὡς ἐς βαθὺν ἄλατ' ἔρωτα.
 τὰν ἀγέλαν χῶ μάντις ἀπ' Ὀθρυος ἀγε Με-
 λάμπους
 ἐς Πύλον· ἃ δὲ Βίαντος ἐν ἀγκοίνῃσιν ἐκλίνθη,
 μάτηρ ἃ χαρίεσσα περίφρονος Ἀλφεισιβοίας. 45
 τὰν δὲ καλὰν Κυθέρειαν ἐν ὥρεσι μᾶλα νομεύων
 οὐχ οὕτως Ὡδωνις ἐπὶ πλεόν ἄγαγε λύσσας,
 ὥστ' οὐδὲ φθίμενόν μιν ἄτερ μασδοῖο τίθητι^{12a};
 ζαλωτὸς μὲν ἐμὶν ὁ τὸν ἄτροπον ὕπνον ἰαύων
 Ἐνδυμίων· ζαλῶ δὲ, φίλα γύναι, Ἰασίωνα, 50
 ὅς τόσσων ἐκύρησεν, ὅς οὐ πευσεῖσθε βέβαλοι.
 ἀλγέω τὰν κεφαλάν· τὴν δ' οὐ μέλει. οὐκ ἔτ' αἰίδω,
 κεισῦμαι δὲ πεσών, καὶ τοὶ λύκοι ὦδέ μ' ἔδονται.
 ὡς μέλι τοι γλυκὺ τοῦτο κατὰ βρόχθοιο γένοιτο.

IDYLL III (10).

Battus, a lazy reaper, is reproached by Milon because he has let himself be spoiled for work by his lovesick

fancies; but Battus is too far gone, and can only apostrophise his mistress in a silly serenade. Milon, as a set-off to this mawkish sentimentality, caps the effusion of Battus with some racy verses of the Reaper's Song.

ΕΡΓΑΤΙΝΑΙ.

ΜΙΑΩΝ. ΒΑΤΤΟΣ.

ΜΙ. Ἐργατίνα βουκαίε, τί νῦν, φῆξυρέ, πεπόν-
θεις^{11α};

οὔτε τὸν ὄγμον ἄγειν ὀρθὸν δύνα, ὡς τοπρὶν ἀγες,
οὔθ' ἅμα λατομοίς τῷ πλατίον, ἀλλ' ὑπολείπη,
ὥσπερ οἷς ποιμένας, τᾶς τὸν πόδα κάκτος ἔτυψεν.
ποιός τις, δειλαίε, τύ γ' ἐκ μέσσω ἄματος ἐσση, 5
ὅς νῦν ἀρχόμενος τᾶς αὐλακος οὐκ ἀποτρώγεις;

ΒΑ. Μίλων ὀψαμᾶτα, πέτρας ἀπόκομ' ἀτε-
ράμνω,

οὐδαμά τοι συνέβα ποθέσαι τινὰ τῶν ἀπεόντων;

ΜΙ. οὐδαμά. τίς δὲ πόθος τῶν ἔκτοθεν ἐργάτα
ἀνδρί;

ΒΑ. οὐδαμά νυν συνέβα τοι ἀγρυπνήσαι δι'
ἔρωτα; 10

ΜΙ. μηδέ γε συμβαίη· χαλεπὸν χορίω κύνα
γεῦσαι,

ΒΑ. ἀλλ' ἐγὼ, ὦ Μίλων, ἔραμαι σχεδὸν ἐνδεκα-
ταίος.

ΜΙ. ἐκ πίθω ἀντλείς δῆλον· ἐγὼ δ' ἔχω οὐδ' ἄλις
ὄξος.

ΒΑ. τοιγάρτοι πρὸ θυρᾶν^{2b} μεν ἀπὸ σπόρω
ἄσκαλα πάντα.

ΜΙ. τίς δέ τυ τὰν παίδων λυμαίνεται;

ΒΑ. ἂ Πολυβῶτα, 15

ἂ πρᾶν ἀμάντεσσι παρ' Ἴπποκίωνί ποκ'^{2b} αἰλει.

ΜΙ. εὔρε θεὸς τὸν ἀλιτρόν· ἔχεις πάλαι ὦν ἐπε-
θύμεις.

μάντις τοι τὰν νύκτα χροῖζειται καλαμαία.

ΒΑ. μωμᾶσθαι μ' ἄρχη τύ. τυφλὸς δ' οὐκ αὐτὸς
ὁ Πλούτος,

ἀλλὰ καὶ ὠφρόντιστος Ἴερος. μηδὲν μέγα μυθεῦ. 20

ΜΙ. οὐ μέγα μυθεῦμαι· τὸ μόνον κατὰβαλλε τὸ
λᾶον,

καὶ τι κόρας φιλικὸν μέλος ἀμβάλευ· ἄδιον οὕτως
ἐργαζῇ· καὶ μὰν πρότερόν ποκα μουσικὸς ἦσθα.

ΒΑ. Μοῖσαι Πιερίδες, συναείσατε τὰν ῥαδινάν μοι
ταῖδ'· ὦν γάρ χ' ἀψῆσθε, θεαί, καλὰ πάντα
ποιεῖτε. 25

Βομβύκα χαρίεσσα, Σύραν καλέοντί^{11α} τυ
πάντες,

ἰσχρὰν, ἀλιόκαυστον· ἐγὼ δὲ μόνος μελίχλωρον.
καὶ τὸ Ἴον μέλαν ἐντί, καὶ ἂ γραπτὰ ὑάκινθος·
ἀλλ' ἔμπας ἐν τοῖς στεφάνοις τὰ πρᾶτα^{1ε} λέ-
γονται.

ἂ αἰξ τὸν κύτισον, ὁ λύκος τὰν αἶγα διώκει, 30
ἂ γέρανος τῷροτρον· ἐγὼ δ' ἐπὶ τὴν μεμάνημα.
αἶθε μοι ἦς^{12b}, ὅσσα Κροῖσόν ποκα φαντὶ πεπᾶσθαι,

χρύσει ἀμφότεροι κ' ἀνεκείμεθα τῇ Ἀφροδίτῃ·
τὼς αὐλὼς μὲν ἔχοισα, καὶ ἡ ῥόδον, ἡ τύγε μᾶλλον,
σχῆμα δ' ἐγὼ καὶ καινὰς^{1a} ἐπ' ἀμφοτέροισιν
ἀμύκλας.

-35

Βομβύκα χαρίεσσ', οἱ μὲν πόδες ἀστράγαλοι
τεύς^{10b},

ἀ φωνὰ δὲ τρύχνος· τὸν μὲν τρόπον οὐκ ἔχω εἰπεῖν.

MI. ἡ καλὰς^{1a} ἄμμι ποιῶν ἐλελήθη βούκος
αοιδάς·

ὡς εὖ τὰν ἰδέαν τῆς ἀρμονίας ἐμέτρησεν.

ὦ μοι τῷ πώγωνος, ὅν ἀλιθίως ἀνέφυσας.

40

θάσαι δὴ καὶ ταῦτα τὰ τῷ θεῷ Λυτιέρσα^{2a}.

Δάματερ πολύκαρπε, πολύσταχυν, τοῦτο τὸ λᾶον
εὐεργόν τ' εἶη καὶ κάρπιμον ὅττι μάλιστα.

σφίγγετ', ἀμαλλοδέται, τὰ δράγματα, μὴ παριών τις
εἶπῃ· σύκινος ἄνδρες, ἀπώλετο χ' οὗτος ὁ μισθός.

45

ἐς βορέην ἄνεμον τῆς κόρυθος ἀ τομὰ ὕμνιν
ἡ ζέφυρον βλέπετ'· πιαίνεται ὁ στάχυς οὕτως.

σίτον ἀλοιῶντας φεύγεν^{11b} τὸ μεσαμβρινὸν ὕπνον·

ἐκ καλάμας ἄχυρον τελέθει τημόσδε μάλιστα.

ἄρχεσθαι δ' ἀμῶντας ἐγειρομένω κορυδαλλῷ,
καὶ λήγειν εὐδοντος· ἐλινῦσαι δὲ τὸ καῦμα.

50

εὐκτὸς ὁ τῷ βατράχῳ, παῖδες, βίος· οὐ μελεδαίνει
τὸν τὸ πιεῖν ἐγχεῦντα· πάρεστι γὰρ ἄφθονον αὐτῷ.

κάλλιον, ὦ πικμελητὰ φιλάογυρε, τὸν φακὸν ἔψειν·
μὴ πιτάμης τὰν χεῖρα καταπρίων τὸ κύμινον.

55

ταῦτα χρὴ μοχθεύντας ἐν ἀλίφ ἄνδρας αἰδεῖν^{11b}.

τὸν δὲ τεὸν, βουκαῖε, πρέπει λιμῆρὸν ἔρωτα
μυθίσδεν^{11b} τῇ ματρὶ κατ' εὐνὰν ὀρθραυοῖσα.

IDYLL IV (15).

The scene is laid in Alexandria, in the time of Ptolemy Philadelphus. Gorgo visits her friend Praxinoe, and they then set out to push their way through the crowd and see the splendours of the festival of Adonis, which Arsinoe, wife and sister of Ptolemy, was keeping in great pomp. What they hear and what they see must be read about in the poem.

Rites commemorating the sad death of Adonis by the tusk of a boar were observed in many places, and the festival was kept up at least two days. At the supplication of Aphrodite, Zeus had granted a short respite every year to Adonis, from the imprisonment of the shades. His return was celebrated on the first day of the festival, which was kept with great and unmixed joy. The second day commemorated his return to the world below after the time of his sojourn on earth; and thus the festival ended in sorrow.

ΣΤΡΑΚΟΣΙΑΙ Η ΑΔΩΝΙΑΖΟΥΣΑΙ.

ΓΟΡΓΩ. ΕΥΝΟΑ. ΠΡΑΞΙΝΟΑ. ΓΡΑΥΣ. ΞΕΝΟΣ.

ΕΤΕΡΟΣ ΞΕΝΟΣ. ΓΥΝΗ ΑΔΙΔΟΣ.

ΓΟ. (At the door.) Ἐνδοῖ Πραξινοά;

ΕΥ. Γοργοῖ φίλα, ὡς χρόνῳ ἐνδοῖ.

ΠΡ. θαῦμ', ὅτι καὶ νῦν ἦνθες^{4a}. ὄρη^{2a} δίφρον,

Εὐνόα, αὐτῇ·

ἔμβαλε καὶ ποτίκρανον.

ΓΟ.

ἔχει κάλλιστα.

ΠΡ.

καθίζου.

ΓΟ. ὃ τᾶς ἀλεμάτων ψυχᾶς· μόλις ὑμῖν ἐσώθην,
Πραξινόα, πολλῶ μὲν ὄχλῳ, πολλῶν δὲ τεθρίππων· 5
παντᾷ κρηπίδες, παντᾷ χλαμυδηφόροι ἄνδρες·
ἀ δ' ὁδὸς ἄτρυτος· τὴν δ' ἑκαστέρῳ ἄμμιν ἀποικεῖς.

ΠΡ. ταῦθ' ὁ πάραρος τήνος ἐπ' ἔσχατα γὰρ
ἔλαβ' ἐνθῶν^{1α}

ἱλεὸν, οὐκ οἰκῇσιν, ὅπως μὴ γείτονες ὄμες^{11α}
ἀλλάλαις, ποτ' ἔριν, φθονερὸν κακὸν, αἰὲν ἐτοῖμος. 10

ΓΟ. μὴ λέγε τὸν τεὸν ἄνδρα, φίλα, Δίνω^{1α}
τοιαῦτα,

τῷ μικρῷ παρεόντος. ὄρη, γύναι, ὡς ποθορῇ^{2α} τυ.
θάρσει, Ζωκυρίων, γλυκερὸν τέκος· οὐ λέγει ἀπφῦν.

ΠΡ. αἰσθάνεται τὸ βρέφος, ναὶ τὰν πότνιαν

ΓΟ. καλὸς ἀπφῦς.

ΠΡ. ἀπφῦς μὰν τήνος τὰ πρόαν, (λέγομεν δὲ
πρόαν θην 15

πάντα) νίτρον καὶ φῦκος ἀπὸ σκανᾶς ἀγοράσδων,
κῆνθε^{2α} φέρων ἄλας ἄμμιν, ἀνὴρ τρισκαιδεκάπηχης.

ΓΟ. χῶμὸς ταῦτά γ' ἔχει, φθόρος ἀργυρίω,
Διοκλείδας·

ἐπταδράχμω^{1α} κυνάδας, γραιῶν ἀποτίλματα πηρᾶν,
πέντε πύκως ἔλαβ' ἐχθές, ἅπαν ρύπον, ἔργον ἐπ'
ἔργῳ. 20

ἀλλ' ἴθι, τῷμπέχονον καὶ τὰν περονατρίδα λάξιν.

βᾶμες^{1α, 11α} τῷ βασιλῆος ἐς ἀφνειῷ Πτολεμαίῳ,
θασόμεναι τὸν Ἀδωνιν· ἀκούω χρῆμα καλὸν τι
κοσμεῖν τὰν βασιλίσσαν.

ΠΡ.

ἐν ὀλβίῳ^{1α} ὀλβια πάντα.

ΓΟ. ὦν ἴδες, ὦν εἶπες καὶ ἰδοῖσα τὴν τῷ μὴ ἰδόντι· 25
ἴρπειν ὦρα κ' εἴη.

ΠΡ.

ἀεργοῖς αἰὲν ἐορτά.

Εὐνόα, αἶρε τὸ νᾶμα, καὶ ἐς μέσον, αἰνόθρυπτε,
θῆς πάλιν. αἱ γαλῆαι μαλακῶς χρήσδοντι^{3α 11α}
καθεύδεν^{11β}.

αὐτῇ δὴ, φέρε θᾶσσον ὕδωρ. ὕδατος πρότερον δεῖ·
ἐ δὲ σμᾶμα φέρει. δὸς ὅμως. μὴ πουλὺ, ἅπληστε, 30
ἔγχει ὕδωρ· δύστανε, τί μεν τὸ χιτῶνιον ἄρδεις;
ταῦσαι· ὅποιά θεοῖς ἐδόκει, τοιαῦτα. νένιμμαι.

ἐ κλᾶξ τᾶς μεγάλας πᾶ λάρνακος; ὧδε φέρ' αὐτάν.

ΓΟ. Πραξινόα, μάλα τοι τὸ καταπτυχῆς ἐμπερό-
ναμα

τῷτο πρέπει. λέγε μοι, πόσσω κατέβα τοι ἀφ'
ἰστῷ; 35

ΠΡ. μὴ μνάσης, Γοργοῖ· πλέον ἀργυρίῳ καθαρῷ
μνᾶν

ἰ δύο· τοῖς δ' ἔργοις καὶ τὰν ψυχὰν ποτέθηκα.

ΓΟ. ἀλλὰ κατὰ γνώμαν ἀπέβα τοι.

ΠΡ.

ναὶ, καλὸν εἶπες.

τῷμπέχονον φέρε μοι, καὶ τὰν θολίαν κατὰ κόσμον
ἀμφίθες. οὐκ ἀξῶ^{11α} τυ, τέκνον· μορμῶ, δάκνει
ἵππος!

40

δάκρυε ὅσος ἐθέλεις· χῶλόν δ' οὐ δεῖ τυ γενέσθαι.
ἔρπωνες. Φρυγία, τὸν μικρὸν παῖσδε³⁴ λαβοῖσα·
τὰν κύν' ἔσω κάλεσον· τὰν αὐλείαν ἀπόκλαζον.—

(They leave the house.)

ὦ θεοὶ, ὅσος ὄχλος· πῶς καὶ πόκα τοῦτο περᾶσαι
χρὴ τὸ κακόν; μύρμακες ἀνάριθμοι καὶ ἄμετροι. 45
πολλά τοι, ὦ Πτολεμαίε, πεποιήται καλὰ ἔργα,
ἐξ ὧ ἐν ἀθανάτοις ὁ τεκών. οὐδεὶς κακοεργὸς
δαλεῖται τὸν ἰόντα, παρέρπων Αἰγυπτιστὶ·
οἶα πρὶν ἐξ ἀπάτας κεκροταμένοι ἄνδρες ἔπαισδον,
ἀλλάλοις ὁμαλοὶ, κακὰ παίγνια, πάντες ἔλειοι. 50
ἀδίστα Γοργοί, τί γενώμεθα; τοὶ πτολεμισταὶ
ἵπποι τῷ βασιλῆος.—ἄνερ φίλε, μή με πατήσης.—
ὀρθὸς ἀνέστα ὁ πύρρος· ἰδ' ὡς ἄγριος· κυνοθαρήσῃ
Εὐνόα, οὐ φευξῇ; διαχρησεῖται τὸν ἄγοντα.
ὠνάθην μεγάλως, ὅτι μοι τὸ βρέφος μένει ἐνδοῖ. 55

ΓΟ. θάρσει, Πραξινόα· καὶ δὴ γεγενήμεθ' ὅτι
σθεν·

τοὶ δ' ἔβαν ἐς χῶραν.

ΠΡ. καὶ τὰ συναγείρομαι ἤδη.
ἵππον καὶ τὸν ψυχρὸν ὄφιν ταμάλιστα δεδοίκω¹¹⁰
ἐκ παιδός. σπεύδωμες· ὄχλος πολὺς ἄμμιν ἐπιρρεῖ.

(They meet an old woman.)

ΓΟ. ἐξ αὐλᾶς, ὦ μάτερ;

ΓΡ.

ἐγὼν, ὦ τέκνα.

ΓΟ.

εὐμαρές;

παρεῖναι

ΓΡ. ἐς Τροίαν πειρώμενοι ἦνθον Ἀχαιοί,
καλλίστα παιδῶν. πείρα θὴν πάντα τελεῖται.

(Old woman passes on.)

ΓΟ. χρησμὸς ἂν πρεσβύτις ἀπόφχετο θεσπίξασα.

ΠΡ. πάντα γυναῖκες ἴσαντι, καὶ ὡς Ζεὺς ἀγάγεθ'
Ἦραν.

ΓΟ. θᾶσαι, Πραξινόα, περὶ τὰς θύρας¹² ὅσος
ὁμιλος. 65

ΠΡ. θεσπέσιος, Γοργοί. δὸς τὰν χέρα μοι· λαβέ
καὶ τὴν,

Εὐνόα, Εὐτυχίδος· πότεχ' αὐτᾶ, μὴ τὴν πλαναθῆς.
τάσαι ἄμ' εἰσένθωμες· ἀπριξ' ἔχειν, Εὐνόα, ἀμῶν¹⁰⁰.
ὁ μοι δειλαία, δίχα μεν τὸ θερίστριον ἤδη
ἔχισται, Γοργοί. ποττῷ Διὸς, εἴ τι γένοιο 70
ῥοδαίων, ὧ ἄνθρωπε, φυλάσσεο τῷμπέχονόν μεν.

ΞΕ. οὐκ ἐπ' ἐμὴν μέν· ὅμως δὲ φυλάξομαι.

ΠΡ. ἀθρόος ὄχλος·

ἠθεῖνθ'¹¹⁰ 20 ὥσπερ ὕες.

ΞΕ. θάρσει, γύναι· ἐν καλῷ εἰμές¹²⁰.

ΠΡ. κεῖς ὥρας, κῆπειτα, φίλ' ἀνδρῶν, ἐν καλῷ εἴης,
ἄμμε περιστέλλων. χρηστῷ κῶκτίρμονος ἀνδρός. 75
φλίβεται³⁰ Εὐνόα ἄμμιν· ἄγ', ὦ δειλὰ τὴν, βιάζου.
καλλιστ'· ἐνδοῖ πᾶσαι, ὁ τὰν νυὸν εἴπ' ἀποκλάξας.

(They enter the hall.)

ΓΟ. Πραξινόα, πόταγ' ὦδε· τὰ ποικίλα πρᾶ-
τον¹⁵ ἄθρησον,

FOURTH GREEK READER.

P

λεπτά καὶ ὡς χαρίεντα· θεῶν περονάματα φασεῖς.

ΠΡ. πότνι' Ἀθαναία· ποῖαί σφ' ἐπόνασαν
ἔριθοι, 80

ποῖοι ζωογράφοι τὰκριβέα γράμματ' ἔγραψαν;
ὡς ἔτυμ' ἐστάκαντι, καὶ ὡς ἔτυμ' ἐνδινεύντι.
ἔμψυχ', οὐκ ἐνυφαντά· σοφόν τι χρῆμ' ὠνθρωπος.
αὐτὸς δ' ὡς θαητὸς ἐπ' ἀργυρέῳ κατάκειται
κλισμῷ, πρῶτον ἱουλον ἀπὸ κροτάφων καταβάλ-
λων, 85

ὁ τριφίλητος Ἄδωνις, ὃ κῆν Ἀχέροντι φιλεῖται.

ΞΕ. παύσασθ', ὦ δύστανοι, ἀνάνυτα κωτίλλοισαι
τρυγόνες· ἐκκναισεῖντι πλατειάσδοισαι ἅπαντα.

ΓΟ. μᾶ, πόθεν ὠνθρωπος; τί δὲ τίν, εἰ κωτίλαι
εἰμές;

πασύμενος ἐπίτασσε· Συρακοσίαις ἐπιτάσσεις; 90
ὡς εἰδῆς καὶ τοῦτο, Κορίνθιαι εἰμές ἄνωθεν,
ὡς καὶ ὁ Βελλεροφῶν· Πελοποννασιστὶ λαλεῦμεν·
Δωρίσδεν δ' ἔξεστι, δοκῶ, τοῖς Δωριέεσσι.

ΠΡ. μὴ φύη, Μελιτῶδες, ὅς ἀμῶν καρτερὸς εἴη,
πλὰν ἐνός· οὐκ ἀλέγω, μὴ μοι κενεὺν ἀπομάξης. 95

ΓΟ. σίγη²⁴ Πραξινόα· μέλλει τὸν Ἄδωνιν αἰεῖν
ἀ τᾶς Ἀργείας θυγάτηρ πολυῖδρις αἰοιδὸς,
ἅτις καὶ Σπέρχιν τὸν ἰάλεμον ἀρίστευσεν·
φθεγγεῖται τι, σάφ' οἶδα, καλόν· διαθρύπτεται ἦδη.

ΓΥ. δέσποιν', ἂ Γολγῶς τε καὶ Ἰδάλιον ἐφί-
λασας, 100

αἰπεινόν τ' Ἐρυκα, χρυσῷ παῖσδοισ' Ἀφροδίτα,

αἰὼν τοι τὸν Ἄδωνιν ἀπ' ἑνῶν Ἀχέροντος
μηνὶ δωδεκάτῃ μαλακαὶ πόδας ἄγαγον ὦραι.

βάρδισται μακάρων ὦραι φίλαι, ἀλλὰ ποθεῖναι
ἔρχονται, πάντεσσι βροτοῖς αἰεὶ τι φέροισαι. 105

Κύπρι Διωναία, τὸ μὲν ἀθανάταν ἀπὸ θανάτᾶς,
ἀνθρώπων ὡς μῦθος, ἐποίησας Βερενίκαν,
ἄμβροσίαν ἐς στήθος ἀποσταῖζασα γυναικός·
τὴν δὲ χαρίζομένα, πολυώνυμε καὶ πολύναι,
ἡ Βερενικέα θυγάτηρ, Ἑλένα εἰκῦια, 110

Ἄρσινόα πάντεσσι καλοῖς ἀτιτάλλει Ἄδωνιν.

τὰρ μὲν ὁπώρα κείται, ὅσα δρυὸς ἄκρα φέροντι,
τὰρ δ' ἀπαλοὶ κᾶποι, πεφυλαγμένοι ἐν ταλαρίσκοις
ἀργυρέοις, Συρίῳ δὲ μύρῳ χρύσει' ἀλάβαστρα·

αἰδάτα θ' ὅσσα γυναῖκες ἐπὶ πλαθάνῃ πονέονται, 115
ἄνθεα μίσγοισαι λευκῷ παντοῖα μαλεύρῃ·

ὅσα τ' ἀπὸ γλυκερῷ μέλιτος, τὰ τ' ἐν ὑγρῷ ἐλαίῳ,
τάντ' αὐτῷ πετεηνὰ καὶ ἐρπετὰ τῇδε πάρεστι.

χλωραὶ δὲ σκιάδες, μαλακῷ βριθοῖσαι ἀνήθῃ,
δέδμανθ'· οἱ δὲ τε κῶροι ὑπερπωτῶνται Ἐρωτες, 120

οἱ ἀηδονιδῆες ἀεζομενῶν ἐπὶ δένδρων

τυτῶνται πτερύγων πειρώμενοι ὄζον ἀπ' ὄζω.

ὁ ἔβενος, ὃ χρυσὸς, ὃ ἐκ λευκῷ ἐλέφαντος

αἰτῷ, οἶνοχόον Κρονίδῃ Διὶ παῖδα φέροντες,

τορφύρεοι δὲ τάπητες ἄνωμαλακώτεροι ὕπνω. 125

ἡ Μίλατος ἐρεῖ, χῶ τὰν Σαμίαν καταβόσσκον·

“ἴστωται κλίνα τῷ Ἀδώνιδι τῷ καλῷ ἀμά.”

τὰν μὲν Κύπρις ἔχει, τὰν δ' ὁ ροδόπαχυς Ἄδωνις,

ὀκτωκαιδεκέτης ἢ ἐννεακα'δεχ' ὁ γαμβρός.
οὐ κεντεῖ τὸ φίλαμ'· ἔτι οἱ περὶ χεῖλα πυρρά. 130
νῦν μὲν Κύπρις ἔχοισα τὸν αὐτὰς χαιρέτω ἄνδρα.
ἄωθεν δ' ἄμμες νιν ἅμα δρόσῳ ἄθρόαι ἔξω
οἰσεῦμες ποτὶ κύματ' ἐπ' αἰὼνι πτύοντα·
λίσασαι δὲ κόμαν, καὶ ἐπὶ σφυρὰ κόλπον ἀνεῖσαι,
στήθεσι φαινομένοις, λιγυρῶς ἀρξεύμεθ' αἰοιδῶς. 135
ἔρπεις, ὦ φίλ' Ἀδωνι, καὶ ἐνθάδε κεῖς Ἀχέροντα
ἡμιθέων, ὡς φαντὶ, μονώτατος· οὐτ' Ἀγαμέμνων
τοῦτ' ἔπαθ', οὐτ' Αἴας ὁ μέγας βαρυμάνιος ἦρως,
οὐθ' Ἐκτωρ Ἐκάβας ὁ γεραίτατος εἵκατι παίδων,
οὐ Πατροκλῆς, οὐ Πύρρος ἀπὸ Τροίας ἐπανελ-
θων, 140

οὐθ', οἱ ἔτι πρότεροι, Λατίθαι, καὶ Δευκαλίωνες,
οὐ Πελοπηΐαδαι τε καὶ Ἀργεὺς ἄκρα Πελασγῶ.
ἴλαθι νῦν, φίλ' Ἀδωνι, καὶ ἐς νέωτ' εὐθυμήσαιοι.
καὶ νῦν ἡνθες, Ἀδωνι, καὶ, ὅκκ' ἀφίκη, φίλος ἤξεις.

ΓΟ. Πραξινόα, τὸ χρῆμα σοφώτερον ἂ θή-
λεια. 145

ὀλβία, ὅσσα ἴσασι, πανολβία, ὡς γλυκὺ φωνεῖ.
ᾠρα ὅμως κ' εἰς οἶκον· ἀνάριστος Διοκλείδας.
χώνηρ ὄξος ἅπαν· πεινᾶντι^{2*} δὲ μηδὲ ποτένθης.
χαίρε, Ἀδων' ἀγαπατέ, καὶ ἐς χαίροντας ἀφίκεν.

BION.

ΕΠΙΤΑΦΙΟΣ ΑΔΩΝΙΔΟΣ.

Αἰάζω τὸν Ἀδωνιν· ἀπώλετο καλὸς Ἀδωνις.
ᾤλετο καλὸς Ἀδωνις, ἐπαιάζουσιν Ἐρωτες.
μηκέτι πορφυρέοις ἐνὶ φύρεσι, Κύπρι, κάθευδε·
ἔγρεο δειλαία κυανοστόλε, καὶ πλατάγησον
στήθεα, καὶ λέγε πᾶσιν· ἀπώλετο καλὸς Ἀδωνις. 5

Αἰάζω τὸν Ἀδωνιν· ἐπαιάζουσιν Ἐρωτες.
κέϊται καλὸς Ἀδωνις ἐπ' ὤρεσι, μηρὸν ὀδόντι
λευκῷ λευκὸν ὀδόντι τυπεῖς, καὶ Κύπριν ἀνιῇ
λεπτὸν ἀποψύχων· τὸ δὲ οἱ μέλαν εἵβεται αἷμα
χιονέας κατὰ σαρκός· ὑπ' ὀφρύσι δ' ὄμματα ναρκῇ, 10
καὶ τὸ ρόδον φεύγει τῷ χεῖλεος· ἀμφὶ δὲ τήνφ
θνάσκει καὶ τὸ φίλαμα, τὸ μήποτε Κύπρις ἀνοίσει.
Κύπριδι μὲν τὸ φίλαμα καὶ οὐ ζώντος ἀρέσκει,
ἀλλ' οὐκ οἶδεν Ἀδωνις ὃ νιν θνάσκοντ' ἐφίλασεν.

Αἰάζω τὸν Ἀδωνιν· ἐπαιάζουσιν Ἐρωτες. 15
ἄγριον, ἄγριον ἔλκος ἔχει κατὰ μηρὸν Ἀδωνις·
μεῖζον δ' ἂ Κυθέρεια φέρει ποτικάρδιον ἔλκος.
δαινὸν μὲν περὶ παῖδα φίλοι κύνες ὠρύονται.
καὶ Νύμφαι κλαίουσιν Ὀρειάδες. αἱ δ' Ἀφροδίτα,
λυσάμενα πλοκαμίδας, ἀνὰ δρυμῶς ἀλάληται 20
πενθαλέα, νήπαστος, ἀσάνδαλος· αἱ δὲ βάτοι νιν
ἐρχομέναν κείροντι, καὶ ἱερὸν αἷμα δρέπονται·
ὧν δὲ κωκύουσα δι' ἄγκεα μακρὰ φορεῖται,
Ἀσσύριον βοόωσα πόσιν, καὶ παῖδα καλεῦσα.

ἀμφὶ δέ νιν μέλαν εἶμα παρ' ὀμφαλὸν αἰωρεῖτο, 25
στήθεα δ' ἐκ χειρῶν φοινίσσεται, οἱ δ' ὑπομαζοί,
χιόνεοι τὸ πάροιθεν, Ἀδῶνι πορφύροντο.

Αἱ αἱ τὰν Κυθήρειαν, ἐπαιάζουσιν Ἑρωτες.
ᾤλεσε τὸν καλὸν ἄνδρα, συνῶλεσεν ἱερὸν εἶδος.
Κύπριδι μὲν καλὸν εἶδος, ὅτε ζῶσκεν Ἀδωνίς, 30
κάτθανε δ' ἅ μορφά σὺν Ἀδώνιδι Κύπριδος. Αἱ αἱ
ᾤρεα πάντα λέγοντι, καὶ αἱ δρύες. Αἱ τὸν Ἀδωνίαν
καὶ ποταμοὶ κλαίοντι τὰ πένθεα τῆς Ἀφροδίτας,
καὶ παγαὶ τὸν Ἀδωνίαν ἐν ᾠρεσι δακρύοντι,
ἄνθεα δ' ἐξ ὀδύνας ἐρυθαίνεται· ἅ δὲ Κυθήρα 35
πάντας ἀνὰ κναμῶς, ἀνὰ πᾶν νάπος οἰκτρὸν αἰεῖει.

Αἱ αἱ τὰν Κυθήρειαν, ἀπώλετο καλὸς Ἀδωνίς.
ἀχῶ δ' ἀντεβόασεν, ἀπώλετο καλὸς Ἀδωνίς.
Κύπριδος αἰνὸν ἔρωτα τίς οὐκ ἔκλαυσεν ἄν; αἱ αἱ.
ὡς ἶδεν, ὡς ἐνόησεν Ἀδώνιδος ἄσχετον ἔλκος, 40
ὡς ἶδε φοῖνιον αἶμα μαραιομένον περὶ μηρῶ,
πάχεας ἀμπετάσασα, κινύρετο, Μείνον Ἀδωνί,
δύσποτμε μείνον Ἀδωνί, πανύστατον ὥς σε κιχείω,
ὥς σε περιπτύξω, καὶ χεῖλεα χεῖλεσι μίξω.
ἔγρεο τυτθὸν Ἀδωνί, τὸ δ' αὖ πύματόν με φίλασον 45
τοσσοῦτόν με φίλασον, ὅσον ζῶει τὸ φίλαμα,
ἄχρῃς ἀπὸ ψυχῆς ἐς ἐμὸν στόμα κεῖς ἐμοὶ ἦπαρ
πνεῦμα τεὸν ρέυσῃ, τὸ δὲ σεῦ γλυκὺ φίλτρον ἀμέλξω,
ἐκ δὲ πῖω τὸν ἔρωτα· φίλαμα δὲ τοῦτο φυλάξω,
ὡς αὐτὸν τὸν Ἀδωνίαν· ἐπεὶ σύ με, δύσμορε, φέ-
γεις, 50

φεύγεις μακρὸν, Ἀδωνί, καὶ ἔρχεαι εἰς Ἀχέροντα
καὶ στυγνὸν βασιλῆα καὶ ἄγριον· ἅ δὲ τάλαινα
ζῶω, καὶ θεὸς ἐμμί, καὶ οὐ δύναμαί σε διώκειν.
λάβανε, Περσεφόνα, τὸν ἐμὸν πόσιν· ἐσσί γὰρ αὐτὰ
πολλὸν ἐμεῦ κρέσσω· τὸ δὲ πᾶν καλὸν ἐς σέ κα-
ταρρεῖ. 55

εἰμί δ' ἐγὼ πανάποτμος, ἔχω δ' ἀκόρεστον ἀνίαν,
καὶ κλαίω τὸν Ἀδωνίαν, ὃ μοι θάνε, καὶ σεσόβημαι.
θνάσκες, ὦ τριπόθατε· πόθος δὲ μοι ὡς ὄναρ ἔπη.
χῆρα δ' ἅ Κυθήρεια, κενοὶ δ' ἀνὰ δώματ' Ἑρωτες.
σοὶ δ' ἅμα κεστός ὄλωλε· τί γὰρ τολμηρὴ κυνα-
γείς; 60

καλὸς ἐὼν τοσσοῦτον ἐμήναο θηροὶ παλαίην;
ᾧ δ' ὀλοφύρατο Κύπρις· ἐπαιάζουσιν Ἑρωτες,
αἱ αἱ τὰν Κυθήρειαν, ἀπώλετο καλὸς Ἀδωνίς.
δάκρυον ἅ Παφία τόσσον χεῖ, ὅσσον Ἀδωνίς
αἶμα χεῖ· τὰ δὲ πακτὰ ποτὶ χθονὶ γίγνεται ἄνθη. 65
αἶμα ῥόδον τίκτει, τὰ δὲ δάκρυα τὰν ἀνεμώναν.

Αἰάξω τὸν Ἀδωνίαν· ἀπώλετο καλὸς Ἀδωνίς.
μηκέτ' ἐνὶ δρυμοῖσι τὸν ἀνέρα μύρεο, Κύπρι.
οὐκ ἀγαθὰ στιβάς ἐστιν Ἀδώνιδι, φυλλὰς ἐρήμα·
λέκτρον ἔχοι, Κυθήρεια, τὸ σὸν τόδε νεκρὸς Ἀδωνίς. 70
καὶ νέκυς ὢν καλὸς ἐστί, καλὸς νέκυς, οἶα καθεῖδων.
βάλλε δὲ νιν στεφάνοισι καὶ ἄνθεσι· βάντα σὺν αὐτῷ,
ὡς τήνος τέθνακε, καὶ ἄνθεα πάντ' ἐμαράνθη.
ῥαῖνε δὲ μιν καλοῖσιν ἀλείφασσι, ῥαῖνε μύροισι.
ὀλλύσθω μύρα πάντα· τὸ σὸν μύρον ὦλετ' Ἀδωνίς. 75

κέκλιται ἄβρὸς Ἄδωνις ἐν εἵμασι πορφυρέοισιν·
ἀμφὶ δέ μιν κλαίοντες ἀναστενάχουσιν Ἑρωτες,
κειράμενοι χαίτας ἐπ' Ἀδώνιδι· χῶ μὲν οὐστῶς,
ὅς δ' ἐπὶ τόξον ἔβαιν', ὅς δ' εὐπτερον ἄξε φαρέτραν·
χῶ μὲν ἔλυσε πέδιλον Ἀδωνίδος· οἱ δὲ λέβητι 80
χρυσεῖφ φορέοισιν ὕδωρ· ὁ δὲ μηρία λούει·
ὅς δ' ὀπιθεν πτερύγεσσιν ἀναψύχει τὸν Ἄδωνιν.

Αὐτὰν τὰν Κυθέρειαν ἐπαιάζουσιν Ἑρωτες.
ἔσβεσε λαμπάδα πᾶσαν ἐπὶ φλῃαῖς Ὑμέναιος,
καὶ στέφος ἐξεκάσσε γαμήλιον. οὐκ ἔτι δ' Ὑμᾶν, 85
Ὑμᾶν οὐκ ἔτ' αἰεδόμενον μέλος ᾄδεται, αἱ αἶ,
αἱ αἶ· καὶ τὸν Ἄδωνιν ἔτι πλέον, ἢ Ὑμέναιον
αἱ Χάριτες κλαίοντι, τὸν νῆα τῷ Κινύραο,
ἄλετο καλὸς Ἄδωνις, ἐν ἀλλήλησι λέγοισαι·
αὐταὶ δ' ὀξὺ λέγοντι πολὺ πλέον, ἢ τὸ Διώνα. 90
καὶ Μοῖσαι τὸν Ἄδωνιν ἀνακλείουσιν Ἄδωνιν,
καὶ μιν ἐπαιδοῖσιν· ὁ δὲ σφίσιν οὐκ ἐπακούει·
οὐ μὰν οὐκ ἐθέλει, Κῶρα δέ νιν οὐκ ἀπολύει.

Λῆγε γόων, Κυθέρεια, τὸ τήμερον ἴσχεο κομμῶν·
δεῖ σε πάλιν κλαῦσαι, πάλιν εἰς ἔτος ἄλλο δι-
κρῦσαι. 95

MOSCHUS.

ΕΠΙΤΑΦΙΟΣ ΒΙΩΝΟΣ.

Αἴλινά μοι στοναχεῖτε νάπαι, καὶ Δώριον ὕδωρ,
καὶ ποταμοὶ κλαίετε τὸν ἱμερόεντα Βίωνα.

νῦν φυτὰ μοι μύρεσθε, καὶ ἄλσέα νῦν γοάοισθε·
ἄνθεα νῦν στυγνοῖσιν ἀποπνέοιτε κορύμβοις.
νῦν ῥόδα φοινίσσεσθε τὰ πένθιμα, νῦν ἀνεμῶνα· 5
νῦν ὑάκινθε λάλει τὰ σὰ γράμματα, καὶ πλέον αἱ αἱ
λάβανε σοῖς πετάλοισι· καλὸς τέθνακε μελικτᾶς.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
ἄδονες, αἱ πυκινοῖσιν ὀδυρόμεναι ποτὶ φύλλοις,
νάμασι τοῖς Σικελοῖς ἀγγεῖλατε τᾶς Ἀρεθοῖσας, 10
ἔτι Βίων τέθνακεν ὁ βωκόλος, ὅττι σὺν αὐτῷ
καὶ τὸ μέλος τέθνακε, καὶ ὦλετο Δωρὶς αἰοῖδά.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
Στρυμόνιοι μύρεσθε παρ' ὕδασιν αἴλινα κύκνοι,
καὶ γοεροῖς στομάτεσσι μελίσδετε πένθιμον ᾠδάν, 15
ἴαν ὑμετέροισι ποτὲ χεῖλεσι γῆρυν ᾔειδεν.

ἔπατε δ' αὐ κῶραις Οἰαγρίσιν, εἶπατε πάσαις
Βιστονίαις Νύμφαισιν, ἀπώλετο Δώριος Ὀρφεύς.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
αἶνος ὁ ταῖς ἀγέλαισιν ἐράσμιος οὐκ ἔτι μέλπει, 20
αἶκ' ἔτ' ἐρημαίαισιν ὑπὸ δρυσὶν ἡμενος ᾄδει·
ἄλλα παρὰ Πλουτῇ μέλος λαθαῖον αἰεῖει.

ἴρα δ' ἐστὶν ἄφωνα, καὶ αἱ βόες, αἱ ποτὶ ταύροις
τλασδόμεναι, γοάοντι, καὶ οὐκ ἐθέλοντι νέμεσθαι.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 25
αἶο, Βίων, ἔκλαυσε ταχὺν μόρον αὐτὸς Ἀπόλλων,
καὶ Σάτυροι μύροντο, μελάγχλαινοί τε Πιρίηποι·
καὶ Πᾶνες στοναχεῦντι τὸ σὸν μέλος· αἶ τε καθ'
ὕλαν

Κρανίδες ὠδύραντο, καὶ ὕδατα δάκρυα γέντο.
 Ἄχῳ δ' ἐν πέτρῃσιν ὀδύρεται, ὅττι σιωπῆς, 30
 κοῦκ ἔτι μιμεῖται τὰ σὰ χεῖλεα. σῶ δ' ἐπ' ὀλέθρῳ
 δένδρεα καρπὸν ἔριψε, τὰ δ' ἄνθεα πάντ' ἐμαράνθη.
 μάλων οὐκ ἔρρευσε καλὸν γλάγος, οὐ μέλι σίμβλων,
 κάτθανε δ' ἐν κηρῷ, λυπεύμενον· οὐκέτι γὰρ δεῖ,
 τῷ μέλιτος τῷ σῶ τεθνακότος, ἄλλο τρυγᾶσθαι. 35

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 οὐτόσον εἰναλίσαισι παρ' ἄοσι μύρατο δελφίν,
 οὐδὲ τόσον ποκ' αἶσεν ἐνὶ σκοπέλοισιν ἀηδῶν,
 οὐδὲ τόσον θρήνησεν ἀν' ὦρεα μακρὰ χελιδῶν,
 Ἀλκυόνος δ' οὐτόσον ἐπ' ἄλγεσιν ἴαχε Κήϋξ. 40
 οὐδὲ τόσον γλαυκοῖς ἐνὶ κύμασι Κηρύλος ἄδεν,
 οὐτόσον Ἰδαίοισιν ἐν ἄγκεσι παῖδα τὸν Ἀοῦς,
 ἱπτάμενος περὶ σάμα, κινύρατο Μέμνονος ὄρνις,
 ὅσσον ἀποφθιμένιοιο κατωδύραντο Βίωνος.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 45
 ἀδονίδες, πᾶσαι τε χελιδόνες, ἅς ποκ' ἔτερπεν,
 ἅς λαλέειν ἐδίδασκε, καθεσδόμεναι ποτὶ πρέμνους,
 ἀντίον ἀλλάλαισιν ἐκώκυν· αἱ δ' ὑπεφώνεον
 ὄρνιθες. λυκείσθε, πελειάδες, ἀλλὰ καὶ ὑμεῖς.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 50
 τίς ποτε σῇ σύριγγι μελίζεται, ὦ τριπόθατε;
 τίς δ' ἐπὶ σοῖς καλάμοις θησεὶ στόμα; τίς θρασυῖ
 οὕτως;

εἰσέτι γὰρ πνέει τὰ σὰ χεῖλεα, καὶ τὸ σὸν ἄσθμα,
 ἀχῷ δ' ἐν δονάκεσσι τεῦς ἐπιβόσκετ' αἰοιάς.

Πανὶ φέρω τὸ μέλιγμα· τάχ' ἂν κἀκείνος ἐρείσαι 55
 τὸ στόμα δειμαῖνοι, μὴ δεύτερα σεῖο φέρηται.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 ελαίει καὶ Γαλάτεια τὸ σὸν μέλος, ἂν ποκ' ἔτερπες,
 ἰσδομένην μετὰ σεῖο παρ' αἰόνεσσι θαλάσσας.
 ὦ γὰρ ἴσον Κύκλωπι μελίσδεο· τὸν μὲν ἔφωγεν 60
 ἡ καλὰ Γαλάτεια· σέ δ' ἄδιον ἔβλεπεν ὕλμας.
 καὶ νῦν λασαμένα τῷ κύματος ἐν ψαμάθοισι
 ἴσδετ' ἐρημαῖαισι, βόας δ' ἔτι σεῖο δοκεῖ.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
 πάντα τοι, ὦ βῶτα, ξυγκάτθανε δῶρα τὰ Μοισᾶν, 65
 παρθενικᾶν ἐρόεντα φιλάματα, χεῖλεα παίδων·
 καὶ στυγνοὶ περὶ σάμα τεὸν κλαίουσιν Ἑρωτες.
 ἡ Κύπρις φιλέει σε πολὺ πλεον, ἢ τὸ φίλαμα,
 τὸ πρῶαν τὸν Ἀδωνιν ἀποθνάσκοντα φίλασε.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 70
 τοῦτό τοι, ὦ ποταμῶν λιγυρώτατε, δεύτερον ἄλγος,
 τοῦτο, Μέλη, νέον ἄλγος. ἀπώλετο πρᾶν τοι Ὀμη-
 ρος,

τῇ το Καλλιόπας γλυκερὸν στόμα, καὶ σε λέγοντι
 μύρεσθαι καλὸν νῖα πολυκλαύστοισι ρέεθροις,
 τάσας δ' ἔπλησας φωνᾶς ἅλα· νῦν πάλιν ἄλλον 75
 κῆα δακρύεις, καὶ νῦν δ' ἐπὶ πένθει τάκη.

ἄμφοτεροι παγαῖς πεφιλαμένοι· ὃς μὲν ἔπινε
 Παγασίδος κρᾶνας, ὃ δ' ἔχεν πόμα τᾶς Ἀρεθοῖσας.
 καὶ μὲν Τυνδαρέοιο καλὰν αἶεσε θύγατρα,
 καὶ Θέτιδος μέγαν νῖα, καὶ Ἀτρεΐδαν Μενέλαον. 80

κεῖνος δ' οὐ πολέμως, οὐ δάκρυα, Πᾶνα δ' ἔμελπε,
καὶ βώτας ἐλίγαινε, καὶ αἰδῶν ἐνόμεινε,
καὶ σύριγγας ἔτευχε, καὶ ἀδέα πόρτιν ἄμελγε,
καὶ παίδων ἐδίδασκε φιλάματα, καὶ τὸν Ἑρῶτα
ἔτρεφεν ἐν κόλποισι, καὶ ἤρεθε τὰν Ἀφροδίταν. 85

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι.
πᾶσα, Βίων, θρηνεῖ σε κλυτὰ πόλις, ἄστυα πάντα.
Ἄσκρα μὲν γοοεῖ σε πολὺ πλεόν Ἑσιόδοιο·
Πίνδαρον οὐ ποθέοντι τόσον Βοιωτίδες Ὑλαί·
οὐ τόσον Ἀλκαίῳ πέρι μύρατο Λέσβος ἐραννά· 90
οὐδὲ τόσον τὸν αἰοδὸν ἐμύρατο Τήϊον ἄστυ·
σὲ πλεόν Ἀρχιλόχοιο ποθεῖ Πάρος· ἀντὶ δὲ Σιπ-
φούς

εἰσέτι σεῦ τὸ μέλιγμα κινύρεται ἅ Μιτυλάνα.
πάντες, ὅσοις καπυρὸν τελέθει στόμα, βωκολιασται
ἐκ Μοισᾶν, σέο πότμον ἀνακλαίοντι θανόντος. 95
κλαίει Σικελίδας, τὸ Σάμου κλέος· ἐν δὲ Κύδωσιν,
ὁ πρὶν μειδιῶντι σὺν ὄμματι παιδρὸς ιδέσθαι,
δάκρυα νῦν Λυκίδας κλαίων χέει· ἐν τε πολίταις
Τριοπίδαις ποταμῷ θρηνεῖ παρ' Ἄλεντι Φιλητᾶς·
ἐν δὲ Συρακοσίοισι Θεόκριτος· αὐτὰρ ἐγὼ τοι 100
Αὔσονικᾶς ὀδύνας μέλπω μέλος, οὐ ξένος ὥδᾶς
βουκολικᾶς, ἀλλ', ὣν τ' ἐδιδάξας σείο μαθητὰς,
κλαρονόμος μῶσας τᾶς Δωρίδος· ἧ με γεραίρων
ἄλλοις μὲν τεὸν ὄλβον, ἐμοὶ δ' ἀπέλειπες αἰοιδᾶν.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 105
αἶ, αἶ, ταὶ μαλάχαι μὲν ἐπὴν κατὰ κᾶπον ὄλωνται,

ἢ τὰ χλωρὰ σέλινα, τό τ' εὐθαλὲς οὐλον ἄνθηον,
ἴσπερον αὖ ζῶντι καὶ εἰς ἔτος ἄλλο φύοντι·
ἔμμε δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
ἵπποτε πρᾶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοίλῃ 110
ᾧομες εὐ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.
καὶ σὺ μὲν ὦν σιγῇ πεπυκασμένος ἔσσεαι ἐν γῇ·
ταῖς Νύμφαισι δ' ἔδοξεν αἰετὸν τὸν βάτραχον ἄδειν·
τῇ δ' ἐγὼ οὐ φθονέοιμι· τὸ γὰρ μέλος οὐ καλὸν
ἄδει.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 115
φάρμακον ἦλθε, Βίων, ποτὶ σὸν στόμα. φαρμάκῳ
εἶδος

τοῖον τοῖς χεῖλεσσι ποτέδραμε, κοῦκ ἐγλυκάνθη;
τίς δὲ βροτὸς τοσσούτον ἀνάμερος, ἢ κεράσαι τοι,
ἢ δοῦναι λαλέοντι τὸ φάρμακον; ἐκφυγεν ὥδᾶν.

Ἄρχετε Σικελικαὶ τῷ πένθεος, ἄρχετε Μοῖσαι. 120
ἀλλὰ δίκῃ κίχῃ πάντας. ἐγὼ δ' ἐπὶ πένθει τῷδε
λαρυχέων τεὸν οἶτον ὀδύρομαι. εἰ δυνάμαν δέ,
ἢ Ὀρφεὺς καταβύς ποτὶ Τάρταρον, ὥς ποκ'
Ὀδυσσεὺς,

ἢ πάρος Ἀλκείδας, κῆγ' ὅτ' ἂν ἐς δόμον ἦλθον
Πλουτέος, ὥς κεν ἴδοιμι, καί, εἰ Πλουτῇ μελίσ-
δεις, 125

ἢ ἂν ἀκουσαίμαν, τί μελίσδεαι. ἀλλ' ἐπὶ Κῶρᾳ
Σικελικόν τι λίγαινε, καὶ ἀδύ τι βωκολιάσδεν.
καὶ κείνα Σικελὶς καὶ ἐν Αἰτναίοισιν ἔπαιξεν
ἐγχεσι, καὶ μέλος οἶδε τὸ Δώριον· οὐκ ἀγέραςτος

ἔσσειθ' ἂ μολπά· χ' ὥς Ὀρφεὶ πρόσθεν ἔδωκεν 130
 ἀδέα φορμίσδοντι παλίσσυντον Εὐρυδίκειαν,
 καὶ σέ, Βίων, πεμψεῖ τοῖς ὥρεσιν. εἰ δέ τι κήγῶν
 συρίσδων δυνάμαν, παρὰ Πλουτέϊ καὐτὸς ᾄειδον.

NOTES.

SELECTION FROM HOMER.

ILIAD, § 1.

Line 1. κυνὸς .. ἐλάφοιο. The dog is the symbol of shamelessness, and the deer of timidity.

l. 4. τέτληκας θυμῷ, 'thou hast never had the courage in thy heart.' The ambushade was often as dangerous a service as leading a forlorn hope. In Il. 13. 277 we read of 'the ambushade when men's valour is best seen, in which the coward and the hero show themselves.' τὸ δὲ .. εἶναι, 'for it seems to thee to be death.' δὲ often gives the reason, like γὰρ in later Greek.

l. 5. ἦ πολλὸν, with bitter irony, 'verily it is far better to rob of his prizes [him] who speaks counter to thee.' The object to ἀποαιρεῖσθαι is the antecedent to ὅς τις, but it is not expressed. We may supply τοῦτον, as the verb commonly takes a double accusative. Cp. Il. 1. 182 ὥς ἔμ' ἀφαιρείται χρυσήϊδα Φοῖβος. See below on l. 12. The form ἀποαιρεῖσθαι is possible because αἰρεῖν had originally an initial digamma or F.

l. 7. δημοβόρος βασιλεὺς, 'prince that dost devour the people, since thou art lord over worthless men.' βασιλεὺς should be taken as an exclamatory nominative. In Il. 22. 86 an address to Hector begins with the nominative σχήλιος and not σχέτλιε.

l. 8. ἦ γὰρ ἄν, 'for [else] thou wouldest now.'

l. 9. ἀλλ' ἔκ τοι ἐρέω, 'but I will speak out.' In later Greek we should write ἐξέρέω, the preposition being sepa-

rated from the verb by the enclitic. This separation is called *τμήσις*, 'a cutting.' But we should only speak of tmesis when there is good reason to believe that a compound verb is thus really split into its component parts again. In Homeric Greek the preposition has much of the force of an adverb, and as such is only an addition to the verb. So here, 'I will speak *out*, and will swear a mighty oath *besides*' (*ἐνί*).

l. 10. As a knight would swear upon the cross of his sword-hilt, so a Greek hero in the assembly swears by his official staff, which the herald put in his hand as he rose to speak.

τὸ μὲν. Here, as often in Homer, we have the demonstrative pronoun as the equivalent of the relative, and as such we may treat it in translation. At the same time it should be remembered that it keeps the demonstrative force still, and in the simple syntax of early poetry it really begins a new short sentence, instead of *connecting* the next clause with the one preceding. A sentence such as this—'I come from the king *who* gave the commands *which* I bring to you'—can equally well be represented by three shorter ones—'I come from the king. *He* gave the commands. I bring *them* to you.'

l. 11. ἐπεὶ δὴ . . . ἄλλοι πεν, 'when once it has left the stump (from which it was cut) on the mountains.'

l. 12. περὶ . . . ἔλαψε, 'for the blade has stripped it all round.' ἐ is the immediate object of ἔλαψε, φύλλα καὶ φλοιδὼν the more remote. See above on l. 6 and Curt. § 402.

l. 14. δικαστοὶ, in apposition with οἷες, 'dispensers of justice who protect laws on behalf of Zeus.'

l. 15. πρὸς, with genitive, meaning 'in the name of,' or 'commissioned by,' Curt. § 467 B.

l. 16. ἦ ποτ'. Here begin the words of the oath.

l. 19. ἐνδοθί, 'within thee.'

l. 20. δ τ', 'in that.' Not δτι, which does not elide the final τ, but δ τε, the enclitic τε being a frequente Epic addition to adjectives and pronouns. Lat. *quod quidem*.

§ 2.

l. 3. φύην, 'a shape,' from φύεσθαι, 'to grow.'

l. 4. καὶ με . . . δειπνῶ. Join προστεταί με μῦθον. The pronoun is the direct object of the verb, and μῦθον the accusative of the 'internal object,' Curt. § 400.

l. 7. ἐπιτετράφαται, from ἐπιτρέπειν.

l. 8. ξύνης. Here συνήμι is used with genitive of the person: the common construction is with accusative of the thing and genitive of the person, as ἐπέ τινος συνέμαι.

l. 9. σὺ is governed solely by κήδεαι, for δαίρει takes an accusative. So in Virgil, '*nec veterum memini laetorve malorum*,' Aen. 11. 280.

l. 10. κομηκομῶντες should probably be divided into two words, κόμη κομῶντες, (κομῶ), 'wearing long hair on their heads.' It was a distinguishing epithet of Ἀχαιοί. Certain other peoples wore their hair long behind only, and were called δπιθεν κομῶντες.

l. 12. οὐκ ἔτι φρέζονται ἀμφίς, 'are no longer divided in counsel,' lit. no longer think at variance. ἀμφίς, meaning 'on both sides,' naturally gives the notion of separation and difference.

l. 14. ἐφήπται, from ἐφ-ἄπτειν.

l. 15. ἔχε, 'hold it fast.'

l. 16. ἀποπτάμενος, from ἀπο-πέτεσθαι, 2nd aor. ἀπ-επάμην.

l. 18. ἣ θέμις ἐστὶ, 'which is right.' Instead of δ θέμις ἐστὶ, the relative is assimilated to the gender of θέμις, as in Lat. '*Hoc opus, hic labor est*.'

FOURTH GREEK READER.

Q

l. 20. ἀρηγύνειν, used with the force of an imperative. 'Do ye keep them back.'

§ 3.

l. 1. φῆ, an adverb of uncertain derivation, equivalent in meaning to ὅς.

l. 2. πόντου ἱκαρίοιο is in apposition with θαλάσσης, but it also narrows the general statement to a special illustration. The Icarian sea is that part of the Aegean that lies off the south-west coast of Asia Minor. According to the old story, its name commemorates the fate of Icarus, who tried to cross the sea on wings.

l. 3. ἔρρε, here transitive, is from ἔρρουμι. ἐπαίξας, 'having burst upon it;' ἐπ-αίσσω.

l. 4. κινήση. The simile opens, as often in Homer, with the conjunctive mood, as denoting a possible occurrence, rather than describing an actual one. But as soon as the poet begins the description, the picture presents itself to him as a real fact, and he passes to the indicative mood in ἐπὶ τ' ἡμίαι = 'and it (sc. λίον) bows thereto.'

l. 7. ποδῶν δ', 'and from beneath their feet the dust uprising hung.'

l. 10. οὐρά, connected with ἐρύσσω, are trenches dug in the beach, through which the ships are hauled up from the sea and down again.

l. 11. ὑπὸ δ' . . . νηῶν, 'from beneath they withdrew the stays of the ships.' ἔρματα are blocks which keep the ship in position, like our 'dog-shores.'

§ 4.

l. 1. ἐπὶ χρόνος, 'for awhile.' θαῶμεν, from aor. ἔθαον, besides which only θαήσομαι and δέθαα are found.

l. 2. ἦ . . . ἦα. This accentuation follows the rule laid

down by grammarians to be observed where the adverb occurs in a double question.

l. 3. τότε, i. e. the circumstance about to be narrated.

l. 4. οὐδ' μὴ = 'nisi quous.' In κῆρες θανάτοις there is an impersonation of the 'powers of death.' ἔβαν φέρουσαι, 'have sped away with.'

l. 5. χθιὴν τε καὶ πρόξιν, lit. 'yesterday and the day before yesterday;' a phrase used to denote something that happened, as we say, 'the other day.' The portent had been seen nine years before, but it was fresh in the memory still. Some editions remove the full stop from φέρουσαι and insert it after πρόξιν, making the adverbs qualify ἔβαν φέρουσαι.

l. 7. ἡμεῖς δὲ . . . ἔρδομεν, 'and when we were sacrificing.' The force of the ὅτε still continues. τελεήσεας, (τελήεις), is rather 'effectual,' than 'perfect:' sacrifices that bring their answer (τέλος).

l. 10. ἐνθ' ἐφάνη, 'thereupon appeared.' ἐνθα resumes the words χθιὴν τε καὶ πρόξιν after the parenthesis.

θαφουῶς, 'all blood-red over his back.' θα is the same as διὰ, 'thoroughly,' as in δά-σκιος. A commoner form of the prefix is ζα, from sounding the τ in διὰ like j. Cp. ζά-κωτος, ζά-θεος.

l. 12. βωμοῦ, 'having dashed forth from under the altar.'

l. 13. νήπια τέκνα, translate 'callow brood.' The words chosen are more appropriate to a mother and her children, than to a bird. Cp. ἡ τίς τε τέκνα, 'who had reared the nestlings.'

l. 16. Join ἐλαυνὰ τετραγῶτας, (τριζω), 'twittering piteously.' The ordinary form would be τετραγῶτας.

l. 18. ἐλελιξάμενος, 'after he had coiled himself.' This describes him making ready for the spring with which he darted at the mother-bird.

ἀμφ-ιαχύνειν, (λάχω), 'as she was crying about them.'

l. 19. Join κατὰ . . . ἔφαγε.

l. 20. ἀρί-ζηλον = ἀρίδηλον, 'a wonder for all to see.'
ὅς περ ἔφηεν = ἔχει φάσθε, sup. l. 11. It has been remarked that the existence of fossil ammonites has probably suggested the stories of serpents turned to stone.

l. 23. ὡς . . . ἐκατόμβας, 'when these frightful portents came in upon (interrupted) the sacrifices of the gods.' The apodosis is introduced by Κάλχας δέ.

l. 25. ἄνεψ, nom. plur. from adjective ἄνεψ, 'dumb.'

l. 30. αἶθ, 'there,' 'yonder.' Calchas means Ilion, not Aulis.

l. 32. τὸς, 'thus:' the demonstrative to ὅς.

l. 33. ἔγε. This word has so completely passed from a verbal to an adverbial force, that it is used without any distinction of number; and here is joined with μίμνετε.

l. 34. εἰς ὃ κεν ἔλωμεν, lit. 'up to the point at which we may take,' i. e. till we take.

l. 37. ἐπαινήσαντες agrees with Ἀργεῖοι. The words from ἀμφὶ . . . Ἀχαιῶν are parenthetical.

§ 5.

l. 2. Τρωσὶν, 'was champion for the Trojans.'

l. 4. κεκορυθμένα, (κορύσσω), here = 'tipped.'

l. 8. προπαρόντων ἀμύλου, sc. as πρόμαχος. βιβάντα, an irregular participle from βιβάνω, some write βιβάντα = 'making long strides.'

l. 9. The simile which begins with ὡς τε λέων . . . makes its application to Menelaus in l. 13. 'As a lion rejoices . . . so did Menelaus rejoice.' ἐχάρη in l. 9 is the gnomic aorist, Curt. 494. Join ἐπι-κύρσας, 'having lighted on a carcass.' σῶμα is never used of a living thing in Homer.

l. 11. μάλα γάρ, 'for greedily,' etc. γάρ explains πεινῶν; 'he is so hungry that he eats ravenously, though dogs and hunters seek to drive him off.'

l. 14. φάτο γάρ, 'for he thought to take vengeance on.' Some read τίσασθαι, the aor. being common enough after words of promise or expectation or the like, e. g. ταύτην ἔμυζε τὴν πόλιν πρᾶσθαι.

l. 17. ἦτορ, accusative. See Curt. 404.

l. 19. τίς τε. See § 1. l. 20. ἀπίστη. See above l. 9. ταλνύροσος must be joined with the verb, 'starts back.'

l. 21. μιν . . . παρείδῃς, Curt. 402.

l. 25. The 'unlucky Paris,' is only 'noble in face.'

l. 26. αἶθ' ὄφελος, 'would that thou never hadst been born, or that thou hadst died unwedded.' ἀγονος ordinarily means 'without children;' but as Paris had none, the imprecation will have no force unless we take the word in the passive sense. 'Even this I should prefer (see lexicon, s. v. βούλομαι), and it would be far better thus, than that thou shouldst be a shame and an object of suspicion to others.' ἄλλων follows ὑπόψιον, an adjective compounded of a preposition and a verbal stem, on the analogy of such constructions as ἐπιστροφος ἀνθρώπων, μέγας προσήγορος, δαμάτων ἐφίστοι.

l. 30. φάντες . . . ἔμμεναι, 'inasmuch as they thought that the champion (πρόμων) was a hero, because a noble form is thine' (ἔπι = ἔπεισι). It seems as good as any other way, thus to make πρόμων the subject; others supply σὶ as subject and take the two nouns as in apposition, 'that *thou* art a hero-champion.'

l. 32. ἦ τοιόσδε ἔδον, 'Was it in guise like this?'

l. 33. ἐρίηρας, a metaplastic accusative from ἐρίηρος. See Curt. 175 and note.

l. 35. νύδ', used broadly here to specify a relation by marriage. She was sister-in-law to Agamemnon,

l. 36. *πῆμα, χάριμα* and *κατηφείην* are not exactly in apposition with *γυναικα*, but with the sentence. For it is not Helen that is the mingled triumph and shame, but the abduction of Helen. See note on § 30, l. 11. *κατηφείη*, (*κατηφής*), is said to be the shame that shows itself by downcast eyes: *κατὰ . . . φάος*.

l. 39. *γνοίης χ'*, i. e. *κε*, 'thou wouldst learn,' apodosis to an unexpressed protasis, sc. *εἰ δὴ μάλιστα*.

l. 40. *οὐκ ἂν χραίσμη*, 'will be no help to thee.' The conjunctive (for which some editors have conjectured *χραίσμοι*) seems to express the confidence of Hector that the result would take place. The optative *μυαίης* expresses a less certain fact that exists only as a hypothesis. So in Il. 11. 387 we have *εἰ . . . περηθείης, οὐκ ἂν τοι χραίσμησι βίβης*.

ἄρα Ἀφροδίτης are the beauty and charm he carries with him.

l. 42. *δαιδύμονες*, 'too reverential,' to lay hands on a prince.

l. 43. *λάϊνον χιτῶνα ἔνυσθαι*, 'to don a stone coat,' is a sort of euphemism for being stoned, being covered with a heap of stones. So *γῆν ἐφίσσασθαι* = to be buried, Pind. Nem. 2. 21.

§ 6.

l. 1. *ἔσθλα*, 'he bared it,' from its covering or case, which was called *γερνός*. *τόξον αἰγός*, 'a bow of wild-goat [horn].' Material genitive, Curt. 408.

l. 2. *ἔν* is governed by *βεβλήκει*, the participle *τυχέσας* serving as an adverbial addition = 'with lucky aim.' The common aor. in use from *τυγχάνω* is the 2nd, *ἔτυχον*.

l. 3. *δεδεγμένος*, 'having awaited its coming in a hiding place.' He struck it in front just as it was leaving the rock, so that it fell backward on to the rock again.

l. 6. *δοτήσας*, 'having worked them.' This word describes the process of clearing out and sawing the roots of the horns, ready for fitting them to the wooden centre of the bow.

l. 7. *κοράνη*, 'tip.' The string was a fixture at one end of the bow. At the other, a loop of string could be slipped over the golden tip when the bow was strung for use (*παύσσασθαι*).

l. 9. *σχέθον* (or *ἰσχεθον*), an Epic 2 aor. from *ἔχειν*.

l. 10. *πρὶν . . . πρὶν*. The former of the two is superfluous in English idiom, unless we might say, 'lest they should rush upon him *first, before* Menelaus was hit.'

l. 13. This new arrow, never shot before and armed with feathers, is called *ἔρμα ἑδυνάων*, a most uncertain expression. The older commentators compared the word with *ἔρυσμα*, and rendered 'support' or 'stay' of sorrows. Perhaps as *ἔρματα νηῶν* are the 'carriers' or 'holders' of ships, we may render here, 'carrier of sorrows.'

l. 14. *πικρός* in its original sense of 'sharp.' Cp. *πέυκη*, the pine-tree with its sharp leaves. Germ. *Nadel-holz* = 'needle-tree.'

l. 15. *λυκαγενής*, 'born of the light,' 'son of the morning,' from root *λυκ-*. Lat. *lux*. Cp. *λυκάβας*, *ἀμφιλύκη*. The old rendering, 'Lycian-born,' illustrates the common practice of inventing new myths to explain forgotten etymologies. The mention of Zeleia, a Lycian town, gives, however, some colour to the old translation of *Λυκαγενής*.

l. 18. *ἔλακε δὲ*, 'and he drew it, having grasped together the nock and the string of ox-sinew; the string he brought close to his breast, and the iron arrow-tip to the bow.' *γλυφίδες* means the notch or notches in which the string fits.

l. 20. *κυκλωτέρας*, proleptical predicate (Curt. 403), with *ἔειπε*, 'bent it into a round.'

l. 22. ἐπι-πίτθαι, from ἐπι-πίτομαι. The arrow is represented as 'having a desire to wing its way,' like the spear (Il. 11, 574) that 'was eager to glut itself with flesh,' λαλαῦμενος χροὸς ἄσαι.

l. 24. ἀγε-λείη, 'Goddess of foray,' who 'brings in the booty,' ἀγεω-λείαν.

l. 26. τόσον, 'only just so far,' the distance being illustrated by a movement of the hand, δεικτικῶς, i. e. 'with a gesture.'

l. 27. μέγεται, aor. 1. conjunctive, from λέγω, root AEX.

l. 28. ἴθουν, 'she directed it where the golden buckles of the belt met (ἄπτομαι, Poet. form of ἀπτάω), and the cuirass encountered it with double thickness.' The ζωστήρ was a leathern girdle round the waist that kept the cuirass (θώραξ) in its place. The θώραξ generally consisted of two curved plates of metal, one over the breast and one at the back, clasping under the arms with hooks. At the lower edge of the cuirass came a padded apron or flap of quilted linen or some soft material (μίτρη); the ζωστήρ spanned the waist just where the metal and the linen armour joined, at which place the cuirass could be said to have 'a double thickness.'

l. 30. ἐν-έπεσε, 'plunged into.'

l. 31. διὰ. Notice the lengthening of the vowel by emphasis in pronunciation.

δήλατο, from δαίνεω.

l. 34. ἥ οἱ πλείστον ἔρυτο, 'which was the best defence for him,' taking ἔρυτο absolutely. But as ἐρύειν can take an accusative of the thing 'warded off,' we might supply διστόν from the foregoing sentence. ἔρυτο is from ῥύομαι.

διὰπρὸ, 'onward and through.' 'It went on, even through this.'

l. 35. ἐπέγραψε, 'scratched the extreme surface of his flesh.' Cp. the adv. ἐπιγράφδην. The word γράφειν was

evidently not in regular use in Homer's time for 'writing,' which was but little practised, if indeed it had been invented.

l. 37. τίς τε. See on § 1. l. 20.

The staining of ivory was an oriental art; here represented as the work of Maeonian or Carian women.

l. 38. παρήϊον, 'cheek-piece.'

l. 40. ἱππῆες, rather 'charioteers' than 'horsemen.' Cavalry is later than Homeric days. So below we find δατήρι.

l. 41. ἀμφότερον, adverbial accusative, 'in two ways;' 'for a double purpose.'

l. 42. μίανθην, probably another form for μίανθεν, i. e. ἐμείσθησαν. Other editors regard it as a shorter form of the dual [ἐ]μεισθήτην, which is not impossible, though μῆροι is in the plural, for the notion of the two μῆροι would be enough to suggest the dual number of the verb.

l. 43. ὑπένερθε, 'below.' This picturesque touch is quite in accordance with the simplicity of early literary composition. We should not think of making such an addition now, but in Homer we find ὑπένερθε introduced to characterise πόδες, γούνα, etc.; and ὑπέρθε, ἐφ' ὑπέρθε or ἀπ' ὑπέρθε to describe κεφαλὴ, ὤμος, χεῖρες or νῦτον.

§ 7.

l. 1. ἦ. See note on § 13. l. 19.

l. 3. Join ταλασίφρονά περ, 'how brave soever.'

l. 6. πόντῃ, 'out in the mid sea it first rears itself.' The enclitic τε is here untranslatable; only we must notice that it has no copulative force: so far as we can attach a meaning to it, it seems, from its connection with the demonstrative τὸ, etc., to point to something well

known, or commonly occurring. Perhaps with the conversational force of 'you know.'

l. 7. ἀμφὶ δὲ, 'and arching over as it moves along, it towers aloft round the headlands, and sends the sea-spray spouting up.'

l. 9. κίνυντο, from a pres. κινύμαι, equivalent to κινέομαι. The only actual point in the comparison is resemblance between the rapid sequence of the thronging waves, and the ranks of the Achaeans following each other fast.

l. 10. κέλευε δὲ, 'and each of the captains cheered his own men.' οἷον, from εἶς [έδς], 'his,' the possessive pronoun.

l. 14. εἰμέντοι, from ἔννυμι, ἔσσω, εἶμαι.

l. 15. Τρῶες. The sentence begins with a nominative, but in l. 18 the construction changes, so that the original subject has no verb.

l. 16. ἀμολγόμεναι. Middle voice, 'getting milked.'

l. 19. δμῶς . . . γῆρως, 'not an identical language, nor one utterance.' ἰα, a dialectical variant for μία. See § 9. l. 31.

l. 20. πολύκλητοι. This clause introduces the reason for ἐμίμνετο. The multiplicity of languages came from the various nationalities in the Trojan host.

l. 21. τοὺς μὲν, the Trojans; the other Gods who supported the Trojan cause were Apollo, Aphrodite, and Artemis.

l. 24. With the description of Ἐρις, compare Virgil's picture of Fame: '*Parva metu primo, mox sese attollit in auras, | ingrediturque solo, et caput inter nubila condit*,' Aen. 4. 176.

l. 25. ἐσθήριζε is the gnomic aorist.

l. 26. σφιν = the contending parties. ὁμοῖον, 'common.'

l. 29. σὺν β' ἔβαλον, 'they dashed together their leathern bucklers.'

l. 31. ἐπληγ' ἀλλήλησι, 'encountered one another.'

ἑληγτο, a syncopated aor. 2. med. from πελάζω. The actual form suggests a present πηλῆμι.

l. 32. οἰμωγή, the 'shriek,' belongs directly to δαλλυμένων, and εὐχολή, 'the boast,' or, 'shout of triumph,' to δαλλύντων.

l. 34. χεῖμαρροι, 'storm-swoln,' a true epithet of mountain torrents.

l. 35. μισγάγκαιαν, (μυγύναι, ἄγκαι), 'where the gorges meet.' The dual συμβάλλετον shows that the picture is intended to represent *two* streams from opposite sides.

l. 36. κοίλης χαράδρης, 'the deep-worn channel,' that is scarred (χαράσσονται) in the hill side by the violence of the torrent after storms.

l. 37. ἔκλυε, gnomic aorist.

l. 38. γένετο. The final ο is lengthened because λαχῇ takes an initial digamma, *φιαχῇ*.

§ 8.

l. 4. θάλαμον = the ladies' 'bower;' δῶμα, the men's hall; αἶθλη, the courtyard. When the plural δώματα, l. 1, is used, it includes all these departments of the house.

l. 7. πρόριθε, 'in front of him.'

l. 8. The ring, πόρκης, that ran round the spear, was a sort of ferule or collar to tighten the spear-head on the shaft.

l. 9. ἔποντο (generally in the compound ἀμφέπειν) = 'busied with,' 'furbishing.'

l. 12. ἀμφιπόλοισι, the 'attendants,' to whom Helen was assigning their tasks of needlework or spinning, represent a subdivision of the δμῶαί γυναῖκες.

l. 14. δαιμόνια, 'reckless man.' The epithet can imply any strange conduct, that seems as if it must be referred

to what we should call 'possession.' A man 'possessed' is not himself; he is under the influence of an overmastering power (*δαίμων*). *οὐ καλὰ*, 'not rightly hast thou let this bitterness sink into thine heart.' Hector supposes, or pretends to suppose, that Paris must have some grudge against the Trojans, which keeps him from taking his place in the battle field. And he reminds him: 'It is on thine account that this tumult and war is all ablaze round this city. Thou in truth wouldst quarrel with anyone else, whom thou mightest see skulking from the fight.'

l. 19. *ἄνα*, 'up!' *πυρρός*, a local genitive, Curt. 425.

l. 23. *τόσσον*. We should expect a sentence introduced by *δὺν* to follow: 'It was not *so much* from spite that I was sitting idle, *as that I wished*.' But the second sentence appears only as an adversative clause, '*but I wished*.'

l. 24. *προτραπίσθαι*, (*τρέπειν*), 'to give myself up to.'

l. 26. Join *ἄρμησέ με*. *παραιπούσα*, 'having talked me over.' So *παρ-αὐδῶν* is used, and similarly *παρ-ηγορεύω*.
μοι καὶ αὐτῷ, 'even to me myself.'

l. 27. *ἐπαμείβεται ἄνδρας*, 'passes from man to man,' i.e. comes to men alternately.

l. 28. *δῶν*. The conjunctive, almost with the force of the future indicative. It is probable that in this abrupt form of sentence we see the origin of the use of the conjunctive in final sentences. The addition of *δῶν* or *δῶρα* would transform this construction into the ordinary one. Or we may use it to illustrate the close etymological connection of the conjunctive and the future indicative, which have some forms quite identical, as in the aor. 1. conjunctive.

l. 32. *κυνός*. See on § 1. l. 1. *δαρυδόσσης*, 'loathly,' properly that makes one shudder as with cold.

l. 33. *ὅς ἔφαλέ με οἴχεσθαι προφέρουσα*, 'Would that a blast of wind had passed and carried me off with it!'

l. 36. *ἀπόρρευε, ἀπόρρευε* and *ἀποείρνευ*, are moods of an aor. 1, which some refer to *ἔρρω* (in a causative sense), others to *ἔρδω* (for *ἄρδω*), 'to wash.' No other forms of the verb are found. We should expect *ἄν* in the apodosis, 'the wave would have washed me down,' but it may be supposed that Helen looks upon the thing as already done.

l. 38. *ἐπειτα*, 'thereon,' 'in that case;' if the Gods have so ordained.

l. 39. *ὅς ἦδη*, 'who had some sense of the wrath and the many reproaches of men.'

l. 41. *τῷ . . . ὅτι*, 'wherefore I think that he surely will reap the fruit of it.'

l. 43. *σε φέρων ἀμφιβέβηκα*. Curt. 402.

l. 44. *εἵνεκ' ἐμοῖο*, 'because of me, the shameless one, and because of the folly of Alexander' (Paris).

l. 45. Join *οἷον ἐπὶ-θήκα*.

l. 48. *οὐδέ*, equivalent in force to *οὐ γάρ*.

l. 55. *ἐπώτρυνος*, 'returning.'

§ 9.

l. 2. *Σκαῖα*. The Scaean gates stood, as the name (*σκῆος*) implies, at the west side of the city. It was the main gate and from its tower there was a wide view.

l. 5. *Ἥτιον*. This is called by grammarians *attractio inversa*, the antecedent being assimilated to the case of its relative *ὅς*.

Πλάκος is a spur of Mount Ida in Mysia; the town of Thêbê is called, from its situation, *Hypoplacian*, 'under Placos;' as we speak of Wootton-under-Edge, Shipton-under-Wychwood, etc.

l. 7. *ἔχετο*, 'was had to wife by Hector.'

l. 8. *ἥ οἱ ἐπειτ' ἦντησε*, 'she then met him.'

l. 9. *νήπιον αὐτῆς*, 'quite a babe.'

l. 11. Σκαμάνδριον. Hector named his son Scamandrios, after the river Scamander, which was reckoned as the tutelary god of the city of Troy. The Trojans, to do honour to Hector, 'the sole defence of Ilion,' called the child 'Prince of the city,' ἀστυ-άναξ.

l. 13. σιωπῇ, join with ἰδὼν ἐκ παῖδα.

l. 15. ἐνέφω οἱ χειρὶ, lit. 'she grew (i. e. fastened) on his hand.' οἱ, dative, Curt. 432.

l. 17. ἄμμορον, 'ill-starred:' χήρη, properly an adjective, 'bereaved,' and so joined with genitive σοῦ.

l. 20. σοῦ ἀφαμαρτόσθι, 'when I have lost thee.' χθόνα δύναναι, 'to enter the earth,' in the same sense in which we say 'to be put into the ground.'

l. 21. ἐπίσπης, See under ἐρέτω, ἐπισπον.

l. 22. ἄχρα, nom. from ἀχος, parallel with θαλασπρή.

l. 26. τό γε, 'he had a scruple against this,' i. e. against stripping his former foe.

l. 28. Join ἐπὶ-ἔχεον, 'heaped over him a mound.'

l. 30. οἱ δέ μοι . . . οἱ μὲν πάντες, 'qui vero mihi septem geniti sunt fratres . . . illi omnes . . .'

l. 31. ἰὼ ἡματι, 'in one day.' The fem. ἴα for μία is not uncommon; but here we have a corresponding masculine form equivalent to ἐγώ. 'Αἴδης in Homer is a person, not a place, so that with 'Αἴδος must be supplied δῶμα or some such word. 'Αἴδος must be referred to a nominative form 'Αἴς.

l. 34. μητέρα . . . ἄποινα, 'and my mother, who was queen under wooded Placus, (when he had brought her here along with the rest of his spoils), he set her free again, after he had received a vast ransom.' μητέρα, which begins the sentence, would be the natural object to ἀνέλωσε, but as a parenthesis intervened, the word is, as it were, forgotten, and the object is expressed anew in τῇ ἀπώλει. The words δ γε (a combination generally serving

to refer back to the principal subject of the sentence) introduce the apodosis to ἐπεὶ.

l. 37. The sudden death of women is ascribed in Homer to the arrows of the 'archer' (ἰός—χρῖς) Artemis; those of men to the shafts of Apollo.

l. 42. λαὸν δὲ, 'Halt the host by the wild fig-tree:' this stood at one side of the Scæan gates, near the city wall, 'where the city is easiest to scale, and the wall open to attack.'

l. 43. ἐπλετο. The aorist of πείλομαι is often used, where the English idiom puts the present tense, but here the past tense is really accurate, as the reference is made to a former assault.

l. 44. τῇ γε, 'at this spot.'

l. 45. ἀμφὶ, 'in attendance on.'

l. 47. ἢ ποῦ τίς σφιν ἔνισπε, (ἐρέτω), 'whether anyone told them, well versed in prophetic lore.' We should expect not ἐποτρύνει, but a past tense like ἔνισπε.

l. 50. τάδε πάντα μέλει, 'all this is in my thoughts;' referring back to (l. 41) Andromache's appeal to him not to leave her a widow, and their child an orphan.

l. 52. πολέμοιο depends on νόσφιν, 'if I should skulk away from the war;' with reference to Andromache's advice, μὴν ἐπὶ πύργῳ, l. 40. κακὸς ὄς, 'like a coward.'

l. 53. οὐδὲ με, 'nor doth my own heart prompt me (to hide away) since I have learned ever to be brave.'

l. 55. ἀρνύμενος, 'seeking to win,' i. e. to secure. ἀρ-μαι, from root ἄρ, has for aorists the forms ἀρέσθαι and ἄρασθαι: to the same root belong αἶρω, αἶρω. ἐμὲν αὐτοῦ ἄλος = 'meam ipsius famam.'

l. 59. ὀπίσω, 'in time to come.' The past is described in Greek as τὰ πάροιθε, πάρος, because it has already come before the eye; the unknown future comes up behind us, the back being turned to it, and so it is called τὰ ὀπίσω.

l. 61. οὗ κεν . . . πέσουσιν, 'who shall fall beneath the foemen's hands.' For the aorist optative with κεν in this future sense cp. καὶ δὲ κεν εὐχάλην Πριάμῳ καὶ Τρώσιν λίποιμεν 'Αργεῖον' Ἑλέην, Il. 4. 173.

l. 63. ὅσων σεύ, sc. ἄλγος μοι μέλει ἐπίσσω, from l. 59.

l. 64. ἄρηται κεν, 'shall carry you away;' perhaps with the further sense, common to ἀγεσθαι, of carrying you away as his wife. ἀπούρας is described as an aor. 1. participle from an unused present ἀπουράω, the imperf. of which, ἀπηύρων -ας -α, is in use. From this aor. 1. a future is formed, as ἀπουρήσονται, Il. 22. 489.

l. 65. πρὸς ἄλλης, 'at the bidding of another.'

l. 66. Μεσσηῖς, sc. κρήνη, a spring, according to some, near Therapne in Laconia. Ὑπερεία, in the neighbourhood of Phrae in Thessaly, where some authorities place Messeis also.

l. 67. πολλὰ δεκαζομένη, 'sore against thy will.' This construction with the adverbial accusative πολλὰ is just like the Latin equivalent, 'multa reluctari,' Virg. Geor. 4. 301. ἐπικαίεται[αι], 'will be laid on thee.' Notice the free use of elision in Epic Greek, which is reduced to much narrower limits in Attic poetry.

l. 68. εἴησι, 'may say,' 'will say:' hardly to be distinguished in force from the indicative future, which occurs below, l. 71: the indicative gives a somewhat more distinct assertion, Curt. § 513. Join κατὰ-χέουσιν.

l. 69. μάχεσθαι, 'at fighting,' Curt. § 562 obs.

l. 70. The gen. Τρώων depends on ἀριστεύεσκε.

l. 72. χήτης, from χήτος, (χατίω), 'in your want.' ἀμύνω depends upon τοιοῦτε, 'of such power as to ward off from thee.' So we find οὗτος ἐκείνους ἔην βουλευόμεν, Od. 14. 449; οὐ γὰρ ἐπὶ σταθμοῖσι μένιν ἔτι τήλικος εἰμὶ, Od. 17. 20.

l. 73. ἀλλὰ, 'but may the heaped earth hide (κατακαλύπτει) me.'

l. 74. βοή, 'thy cry for help;' ἀλκηθμός, 'thy being haled away.' The two nouns form one idea (ἐν διὰ δυοῖν), = 'thy cry as thou art haled away.'

l. 75. οὗ, 'his;' from possessive pronoun ὅς. ὀρέξατο, (ῥέγω, ὀρέγνυμι), 'reached out for.'

l. 77. ἐκλίσθη, join with ἀψ, 'shrunk back,' lit. leaned. ἀνυθείς, 'scared:' ἀνύζομαι, (ἀνη).

l. 79. δειδόν, adverbial to νύοντα, 'nodding fearfully.'

l. 80. ἐκ δ' ἐγέλασσε, 'laughed out.'

l. 83. πῆλε, (πάλω), 'dandled.'

l. 85. δότε δὲ, 'Grant indeed that this son of mine too may become, even as I, famous among the Trojans, and as valiant in might, and [grant] that he may rule mightily over Ilion.'

l. 89. ἀνόντα, after εἴησι, 'may say of him as he comes back.' An altogether unusual construction with εἴπειν. ἴμοι, 'may he bring back.'

l. 92. κηώδει, 'fragrant.' Linen was kept then, as often now, with sweet herbs to scent it.

l. 93. δακρυόεν, as we say, 'smiling through her tears.'

l. 94. κατέρεζεν, (from καταρρέζω, epicὸν καρρέζω, Il. 4. 134), 'fondled,' 'stroked.'

l. 95. μοι, 'I pri'thee.'

l. 96. οὐ γὰρ τις, 'for no man shall send me to Hades against my destiny,' lit. 'beyond my apportioned lot,' i.e. sooner than is ordained. αἶσα is probably connected with ἵσος (Attic ἴσος).

l. 97. πεφυγμένον ἔμμεναι, 'evasisse.' This usage is found also in Od. 1. 18 πεφυγμένος ἦεν δέθλων, Od. 9. 455 πεφυγμένον εἶναι δλεθρον. 'But his doom I declare that no man hath escaped, not the coward, nor yet the brave, when once he hath been born.'

l. 99. τὰ σὰ αὐτῆς = 'sua ipsius opera.' See sup. l. 55.

l. 101. ἔργον ἐποίχεσθαι, 'to set to their work.'

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l. 102. πᾶσιν ἄδραστοι is the antecedent to τοί. The words ἐμοὶ δὲ μάλιστα are parenthetical.

l. 103. εἰλετο, i. e. took it up from the ground, where he had laid it, sup. l. 82.

l. 105. ἐντροπαλιζομένη, a frequentative form, 'ever-turning.'

§ 10.

l. 1. ἥλιος, 'now the sun was just smiting (with his rays) the fields . . . when they (i. e. Trojans and Greeks) met one another.' ἦντεον, Epic imperf. from ἀντάω.

l. 2. ἀκαλαρρείταιο. The epithets remind us that the Homeric idea of Oceanus is that of a great river encircling the earth.

l. 4. χαλεπὸς ἦν, 'it was hard matter.' So we find κακὸς ἦν, Il. 9. 551; δὴν ἦν, Il. 6. 131. Others take ἦν in the sense of ἐξῆν, 'it was hardly possible.'

l. 6. The ἄμαξα is different from the ἄρμα, or war chariot, being a cart, commonly on four wheels, drawn by mules or oxen.

l. 7. εἶα from εἶω.

l. 8. πυρκαϊῆς ἐπένηρον, 'heaped them on the pyre.'

l. 13. ἦμος. Here begins another day in the narration. ἀμφιλύκη νύξ, 'the morning twilight,' as we say; but we rather look at it as the beginning of the dawn, whereas here it is represented as the ending of the night, 'the half-lighted darkness.' ἀμφι-λύκη may be compared with Lat. *lucro*, and Gk. λευκός, from root λυκ-, seen in λυκάβας, an old word for 'year,' meaning 'path of light,' Od. 14. 161.

l. 14. ἔγρετο, 'roused themselves.' Syncopated aor. from ἐγείρω.

l. 15. τύμβον, 'and round it [the pyre] they made one general tomb, having reared it above the plain.' With

this use of ἐξάγω cp. ἄγω τείχος, Thuc. 6. 99; 'Turrim . . . summis sub astraeductam tectis,' Virg. Aen. 2. 460: 'and up to it they built a wall, and lofty towers, a protection for their ships and themselves, and in them [i. e. in the turreted walls] they make a well-fitting gate.'

l. 18. πύλαι does not mean more than one gate, but the plural is used because the gate had two leaves.

l. 20. ἐπ' αὐτῆς, 'close at the wall.'

l. 21. σκόλοπας, 'palisades.' These were pointed stakes set at the bottom of the ditch to prevent its being crossed. ὑπερθε δὲ σκολόπεσσιν | ὀξίσιν ἡρήρει, τοὺς ἴστασαν νῆες Ἀχαιῶν | πυκνοὺς καὶ μεγάλους δῆϊον ἀνδρῶν Ἀλεωρῆν, Il. 12. 55 foll.

l. 26. ἦ βέ τις, 'Is there then anyone of men over all the wide earth who will ever again tell his thought and his design to the immortals?' Poseidōn is nettled at the independence of the Achaeans. They had done their great work without consulting the gods, or without even attempting to secure their favour by sacrifices. The force of the accusative in ἐπὶ γαίαν expresses the idea of different nations spread over the surface of the earth.

l. 28. δὴ αὖτε. The final η coalesces with the diphthong αὖ, and the two words are scanned as a dissyllable. αὖτε may be rendered 'after all,' it is intended to introduce a new feature in the conduct of the Achaeans.

l. 31. τοῦ, sc. τείχεος. ὅσον τ', equivalent to ἐπὶ τόσων, ὅς ὅσον, 'over as much ground [as that] over which,' i. e. as far as the light of day spreads.

l. 32. 'The wall that men will forget' is the city wall of Ilion which Poseidōn and Apollo, by command of Zeus, built for Laomedon.

l. 33. ἀθλήσαντες, 'with hard toil.'

l. 36. Join ἄλλος θεῶν, any other god rather than Poseidōn might view with dismay the scheme of the Greeks.

l. 39. ἀγρει μάν, 'up then.' An old and common formula of encouragement. ἀγρεύω may be taken as an Aeolic form of αἰρέω, and the meaning then is, 'catch hold;' μάν is a Doric form of μήν.

l. 41. καταχεῦσαι, this infinitive, like καλύψαι, is used with the force of an imperative, 'Break it up, and tumble it all into the sea.'

§ 11.

l. 1. μέγα φρονέοντες, 'proud at heart,' for their victory. γεφύρας, 'gaps' or 'passages,' is perhaps the meaning. It is interpreted by some as the spaces between each battalion; by others as the open ground between two contending armies. It is to be joined with εἶτατο.

l. 4. ἔπλετο. See on § 9. l. 43. Aorist of custom, as also ἔφανεν.

l. 5. σκοπία, like Latin *speculae*, 'look-outs,' i.e. heights.

l. 6. οὐρανόθεν is really equivalent to 'from below,' for it expresses the lowest point at which the sky begins, from which it seems to open out long vistas of stars. Mr. Tennyson renders the whole passage:—

'As when in heaven the stars about the moon
Look beautiful, when all the winds are laid,
And every height comes out and jutting peak,
And valley, and the immeasurable heavens
Break open to their highest, and all the stars
Shine, and the Shepherd gladdens in his heart.'

ὀπερράγη, 'opens up.' As the eye looks upward, the sky seems to open and show stars beyond stars.

l. 9. Τρώων . . . πυρὰ, 'the watchfires of the Trojans, as they kindled them, burned bright.' Ἰλιόθι πρὸ, literally, 'at Ilion, in front thereof,' for πρὸ does not govern Ἰλιόθι, but is added as a nearer definition of place. But, for translation, 'in front of Ilion' will be accurate enough.

l. 10. πᾶρ δὲ ἐκδοτῇ, this does not agree with σείλαι, but with πυρῇ out of πυρὰ. 'At each watchfire sat fifty men in the blaze of the firelight.' σείλαι and not σείλα is the right form of the dative of σείλας. So we find δέπαι, γήραι, κέραι in Homer.

l. 13. The horses are described as standing by the chariots and waiting for the break of day. The Dawn is described as 'royally-enthroned,' because she is thought of as a queen.

§ 12.

l. 1. Διογενὴς is a Homeric epithet for heroes, and especially for kings, who are regarded as belonging to the lineage of Zeus. Translate 'royal.'

l. 2. χρὴ μὲν δὴ, 'right it is that I should frankly speak out my reply just as I mean it and as it shall be accomplished, that ye may not prate in my ears, one after another, sitting at my side.' ἀπηλεγῶς, probably from ἀπὸ- and ἀλέγω, meaning 'carelessly,' 'reckless of consequences.' Notice that ἀποσιπεῖν, which means to 'say "nay"' in Attic Greek, has in Homer the simpler sense, to 'speak out.' Achilles is afraid that, after the speech of Odysseus, he shall have to listen to the story of Ajax and Phoenix.

l. 5. ὁμῶς. Notice the difference between this word and ὅμως. Translate 'equally with,' i.e. even as the gates of Hades.

l. 6. δὲ χ', i.e. δε κε.

l. 8. οὔτε Ἀτρεΐδην . . . οὔτε Δαναοῦς, are subjects to πεισμέν, to which ἐμέ γε is the object.

l. 9. ἐπεὶ . . . πολέμιοι, 'since, as it seems (ἄρα), there was no gratitude for my ceaselessly fighting for ever with women; the same lot falls to one that keeps aloof, or whether one does battle with might and main.'

l. 10. *καλέμεν*, a word of most uncertain derivation, is referred by some to *καλέω* and *λείπειν*, 'never leaving off,' by others to *καλέω* and *ἀλλυσθαι*, 'never dying out.'

l. 11. *μοῖρα* may be the meed of honour, or the share of booty. After *μένοντι* we should expect *πολεμίζοντι*, but the construction is varied.

l. 12. *ἧ = μῆ*, 'one and the same.'

l. 14. *οὐδέ τί μοι*, 'nor is anything gained for me, because,' etc., lit. 'lies round me,' 'invests me.'

l. 15. *παραβαλλόμενος*, 'imperilling my life.' Like *ψυχὰς παρθέμενοι*, Od. 9. 255. *πολεμίζειν*, an infinitive added to define the sphere in which the self-sacrifice was shown, sc. 'in the way of fighting,' 'in the field.'

l. 17. *μόσταν* . . . *λάβησι*, 'a morsel, when she has got it, and it fares ill with herself.' She starves herself to feed her brood.

l. 18. *νύκτας ἰανον*, 'I passed many sleepless nights.' As *ἰαίω* properly means to 'sleep,' we may suppose that it is intended to make a point by this contradiction in words, 'to *sleep* *sleepless* nights.' This usage is called oxymoron.

l. 19. *διέπρησσαν*, the Epic form for *διέπρασσαν*.

l. 20. *ἀνδράσι*. The words of Achilles seem here to be designedly ambiguous. He must either mean (1) 'fighting with heroes about their womankind,' a bitter way of describing the conflict with Hector and the other Trojans for the recovery of a woman like Helen. Or (2) 'fighting with heroes to win their wives,' alluding to such fights as those in which he had carried off Briseïs from her husband Mynes (Il. 19. 291 foll.); or Diomêdê (Il. 9. 665); or Iphis (Il. 9. 667); or Hecamêdê (Il. 11. 625). It cannot be rendered, as some would interpret, 'fighting for husbands,' with allusion to Menelaus. The succeeding lines give great probability to the second (2) rendering.

l. 21. *ὁν νηυσὶ . . . πελάεσσι*. This is equivalent to 'by land' and 'by sea.'

l. 22. *κατὰ Τροίην*. This includes the neighbourhood of Troy, and refers to such cities as Thêbê (Il. 1. 366); Lyrnessos (Il. 2. 691); and Pêdasus (Il. 20. 92).

l. 25. *ἑπισθε*, 'aloof.'

l. 26. Join *διὰ-δασάσκετο* (frequentative aor. from *δαίμαι*). *ἔχεσκα*, 'kept.'

l. 27. *γέρα*, predicative, 'as meeds of honour.'

l. 28. *τοῖσι μὲν*, 'with them indeed those prizes abide secure, but me alone of the Achaeans has he robbed, and has kept my winsome bride.'

l. 31. *ἀνήγαγε*, referring to the voyage to Troy.

l. 33. *μερόπων ἀνθρώπων* depends upon *μοῖνοι*. 'Are the Atreidae the only ones of mortal men that love their wives? (Nay verily!) since every man that is good and wise,' etc.

l. 35. *τήν* at the end of the line = 'her.'

l. 36. *ἐκ θυμοῦ*, 'with all my heart.'

l. 38. *εὖ εἰδότες*, 'knowing him as I do too well.'

l. 41. *ἦ μὲν δὴ μάλα*, 'verily, he has wrought mightily without my help.'

l. 44. *οὐδ' ὅς*, 'not even with all that.'

l. 46. *ἀπὸ τείχεος*, 'did not care to push the battle far from the walls of Troy.'

l. 47. *ὅσον* = 'only,' Lat. *tantum*. *φηγόν*. This tree stood near the Scaean gates.

l. 48. *ὅλον*, sc. *ἐμὶ*, 'awaited me in single combat.'

l. 50. *ρίξας*: *ρίξαι*, which properly means only 'to do,' gets the special signification of 'offering' sacrifice; like Lat. *facere* and *operari*.

l. 51. *νηήσας*, from Epic form *νηέω* for *νέω*, 'to heap up.' *ἐπὶν προερεύσω*, 'after I have dragged them forth.' After the participles *ρίξας* and *νηήσας* we naturally expect the

principal verb in the apodosis, such as πλευσούμαι σὶν νηυσὶν ἡμῶσι καὶ ἀνδράσι, instead of which the construction changes into the second person ἔψαι, leaving the participles to stand alone. A similar anacoluthon is found in Il. 3. 211 ἄμφω δ' ἐζομένω, γεραρότερος ἦεν Ὀδυσσεύς, Il. 6. 510 ὁ δ' ἀγλαΐῃφι πεποιθὼς | ῥίμψα ἰ γούνα φέροι.

l. 52. αἶ κέν τοι τὰ μεμήλη, 'if these things have any interest for thee.'

l. 53. Join ἦρι μάλα, 'very early.' So μάλ' ἦρι, Od. 19. 320.

l. 54. μεμαῶτας, from perf. μέμαα. Another form of this participle is μεμαῶτες.

l. 55. Ἑννοσίγαιος is a title given to Poseidōn, because earthquakes were attributed to his agency.

l. 56. Phthia is both a town and a district in Thessaly, the home of Peleus and the Myrmidons.

l. 57. ἐνθάδε ἔρρων, 'when I came hither to my cost.' ἔρρειν is specially used with this implied sense of coming on an ill-starred journey. Cp. the phrase φθείρεσθαι πρὸς.

l. 58. ἄλλον δ', 'and more gold besides and ruddy copper and well-girt women and grey iron will I carry home from hence, all that I have got as my share.' He will go back to Phthia and increase his treasures there by adding to them all his share of the booty from Troy. 'But mine especial prize (sc. Brisēis), that same man who bestowed hath taken away again, insulting me.'

l. 62. τῷ πάντ', 'tell to him (infinitive with imperatival force) all I have said, in the presence of his people, in order that the other Achaeans too may be wrath at him, if ever again he hope,' etc.

l. 65. ἐπειμένος, (ἐπι-έννυμι), 'ever clad in impudence as he is,' so that he is likely enough to try such a trick again. ἐμοί γε . . . ἰδέσθαι, 'to look me in the face.'

l. 67. οὐδὲ μὲν ἔργον, sc. συμπράξω, suggested by συμφράσσομαι.

l. 68. παραμυθησαίμην, 'advise.'

l. 69. δήτε, 'will find;' δῆεις, δῆομεν and δῆτε are the only forms found. They are referred to an Epic present, with a future sense, δῆω. τέκμωρ, 'end;' i.e. means of destroying,

l. 70. ἔθεν, governed by ὑπερέχειν.

l. 71. ὑπερέσχε, i.e. holds a protecting hand over it.

l. 75. The privilege of councillors is to speak freely. σῶφ is probably the contracted form of σάοι, viz. σῶφ with the introduction of ο, as ὁράω, ὁρῶ, Epic δρόω. Others take σῶφ as the conjunctive from σαῶν, viz. σαῶν, σαῶ, σῶφ or σόφ.

l. 76. ἐπεὶ οὐ, 'since the scheme which they have now devised, because of my deep wrath, is not feasible.' This probably refers to the attempt at self-protection by means of the rampart, to which the Greeks were forced to have recourse through the absence of Achilles from the field. Others take it of the unsuccessful embassy.

§ 13.

l. 1. δοῦπον, the tramp of the pursuers' feet.

l. 2. ἔλπετο γὰρ, 'for he hoped in his heart that his comrades were coming from the Trojans to make him return, Hector having ordered him back.'

l. 5. λαίψηρά, predicate, equivalent to an adverb, 'briskly.'

l. 8. λαγῶδες, Epic form for λαγῶς. ἐπείγεται, 'press upon.'

l. 9. μεμνηκώς, 'crying.' The present, μεμνέομαι, is a later word. The forms used in Homer, besides this perfect, are the aorist participle μακῶν, and an imperfect formed from μέμνηκα, viz. ἐμέμνηκον.

l. 11. λαοῦ ἀπο-τμήξαντε, 'having cut him off from his people,' i.e. having got between him and the Trojan lines.

l. 12. ἀλλ' ὅτε δῆ, 'but when he was just on the point of getting among the [Greek] sentinels, on his flight to the ships, then Athena inspired Tydeidēs with strength, lest any of the Achaeans might be first in boasting that he had hit Dolōn, and he [Diomedes] might come up too late.'

l. 16. δουρὶ ἐπαύσων, 'rushing on him with his spear.'

l. 18. ἐμῆς ἀπὸ χειρὸς is to be closely joined with θάνατον, 'death at my hand.' So ἀπὸ πτερυγῶν διοτρεῖ, Il. 13. 585.

l. 19. ἦ ῥα, 'he spoke.' ἦ is the 3rd sing. imperf. from a defective verb ἦ-μι, of the same etymology as the Lat. *a-io*. The form is common in Plato, in the phrase ἦ ὅς τε = 'he said.'

l. 20. εὐξου, contracted for εὐξόου, the accent following that of the contracted nominative εὐξους, and so being paroxyton and not perispomenon.

l. 22. βαμβαίνων, according to some 'tottering;' while others render, more likely, 'stammering.'

l. 23. κυχίτην, 'the two came up with him panting for breath.'

l. 24. θακρύσας, notice the force of the aorist, 'with a burst of tears,' Curt. § 493, obs. 2.

l. 25. ἐμὲ λύσομαι, 'will ransom myself.' ἐμὲ here = ἐμαντόν.

l. 27. τῶν, partitive genitive, 'of which my father will lavish on you vast ransom.'

l. 28. ἐπὶ νηυσὶν Ἀχαιῶν, i.e. detained in safe keeping there.

l. 30. καταθύμιος ἔστω, 'weigh upon thy heart.'

l. 31. ἀτρεκέως, (ἀτρεκέως), 'frankly;' not from τρέω or

τρέχω, but from τρέπω = 'not swerving.' The interchange of κ and π is common, as in ὅποιος, Ionic δεισιος, etc.

l. 35. Join νῆας ἐπὶ γλαφυράς with προέηκε.

l. 36. γυῖα, subject to ἔτρεμε, 'shook under him.'

l. 37. πολλῆσιν μ' ἔτησι, 'by many delusions' (i.e. false promises) 'Hector drew me from my senses.' Others give παρὲς ἤγαγε, 'misled,' and join with it both με and νόον, as an instance of the same combination as in § 1. l. 12.

l. 40. θοῇ νύξ means 'swift-coming night,' a graphic epithet in countries that do not have the long twilight of our northern latitudes.

l. 44. μετὰ σφίσιν, 'among themselves.'

l. 45. καμάτω ἀδηνότως αἰνῶ, 'overdone with hard toil.' ἀδῶ, from ἀδην (Lat. *salis*), 'to have enough and more than enough of anything.'

§ 14.

l. 1. μάστιγι, 'the scourge,' not the lightning, as the older interpreters supposed, but the chastening hand which brought defeat.

l. 2. ἐλμένοι, perf. pass. from εἴλω. So ἐέλεμα, Il. 24. 662, 'cooped up.' ἰσχανόωντο, 'were kept back.'

l. 4. ἴσος ἀέλλη means somewhat more than 'like a storm;' it is rather 'with all the fury of a storm.'

l. 6. στρέφεται. The beast is represented at bay, so that 'he keeps turning' his front to the assault of the dogs and huntsmen.

l. 7. πυργηδόν, i.e. close packed like a solid wall. πύργος is elsewhere used of a serried mass of warriors, as in Il. 4. 334 ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν | Τρώων ὀρμήσει.

l. 10. ἀγνηρορίη δέ, 'but his courage is the death of him.'

ἔκτα, an aorist of custom, parallel with the present indicative in the narrative.

l. 11. ταρφέα, 'oftentimes,' used like the more common adverbial accusative πολλά. He is supposed to watch for some weak spot in the ranks of huntsmen, and to make his rush at that point, and where he makes his rush the ranks give way.

l. 12. τῇ τ' εἰκουςι introduces the apodosis to δῆνη.

l. 14. οὐδέ οἱ. The direction of the accent shows that οἱ is the enclitic pronoun, 'for him.' See Curt. 433 c.

l. 15. τόλμων, sc. διαβαίνμεν.

l. 16. ἀπὸ-δειδίσσето. The broad ditch 'frightened them away.'

l. 17. οὐτ' ἄρ' ὑπερβορίεν. This seems to mean, 'neither close (i. e. its edges were not close) together, to leap over, nor easy to cross.' The ditch was too wide to be cleared by a leap, and too deep to be easily filled up and crossed by horses and chariots. σχεδὼν and βῆτις, with which we must supply ἦν, both refer to τάφος, and for a similar use of σχεδὼν with εἰμι cp. (ἔναρα) οὐ σχεδὼν ἔστιν διέσθαι, II. 13. 268. Others take σχεδὼν as an adverb qualifying ὑπερβορίεν, 'it is neither easy to overleap it standing close, nor to cross it.'

l. 18. κρημνοί, 'all along the ditch stood steep mounds.'

l. 20. ἔστασαν. The scholiast gives this as a shortened form of the transitive aorist ἔστησα, 3rd plural. It would seem simpler to read the imperf. ἔστασαν.

l. 22. βέα, pronounced as one syllable.

l. 23. πεζοὶ may be taken as the subject to μενοίνων, 'the foot-soldiers were pondering whether they could accomplish it.' Instead of the direct future indicative, τελείων would be the more natural mood.

§ 15.

l. 1. ἐπ' ἰσα τέτατο, (τείνω), 'was evenly balanced:' lit. was drawn up to a balance, a metaphor from weighing in scales.

l. 4. ἤυσεν διαπρόσιον, 'raised a thrilling shout.' διαπρόσιον (adverbial use of the neuter adjective), seems to be an extended form of διαπρό, with the substitution of υ for ε, according to Aeolic usage. γεγωνός, from γέγωνα, a perfect with present meaning. From this perfect a new present, γεγωνίω, is formed, and in Attic Greek we find γεγωνίσκω. The special meaning of γεγωνεῖν is 'to make one's self heard;' ἐξακουστὸν βοᾶν, Schol. γεγωνός should be closely joined with ἤυσεν, as in the common formula φωνήσας προσήυδα.

l. 6. ἐνίστε = 'immittite.'

l. 7. οὔασι, from οὔας, Ionic form of οὐς.

l. 11. ἐστήκει describes both the size and the shape of the stone. We generally say 'a stone lies;' but this cone-shaped stone stood up high above the ground. πυμνός, 'at bottom;' this use of the adjective is common with μέσος, πρότος, ἄκρος, etc.

l. 12. Join δήμου ἀνέρε, 'men of the common people.' The chieftains are always represented as 'superior in strength as well as in position.'

l. 13. ὀχλίσσειαν, 'could heave upon a cart.'

l. 14. καὶ οἶος, 'quite alone,' 'all by himself.'

l. 16. ἄρσενος. The ancients held that the fleece of a ram was thicker, and so heavier, than that of other sheep. οἶος, gen. from οἷς [i. e. ὄφης, Lat. *ovis*], Epic form of οἷς.

l. 16. ὀλίγον may be taken as an adverb with ἐπιείγει, 'does but lightly weigh on him;' or perhaps, from its emphatic position in the sentence, as an adj. with ἄχθος, 'the weight that presses him is but small.'

l. 17. Join ἰθὺς στανίδων, 'straight at the boarding ...'

which strongly covered the gate solidly built.' The gate is made in two leaves (*δualides*); and is fastened by two bars, or 'holders' (*ὀχῆς* from *ἔχω*), which are described as 'crossing' (*ἐπνμοιβαί*). This does not seem to mean that the bars cross in the form of the letter x; but that the bars are horizontal like an ordinary bolt, and that the crossing implies, that one bar is shot from the left-hand leaf into a staple in the right, and the other shot from the right-hand leaf into a staple in the left; 'and one key fitted the two.' This is simpler than to understand *κλῆς* here of a central pin.

l. 21. *ἐπεισάμενος*, 'having planted himself,' further described by *εὖ διαβὰς*, 'with legs well astride.'

l. 23. *ῥῆξε ἀπ'*, 'he broke away.'

l. 24. *βριθοσύνη*, 'by its weight.'

l. 25. *ἔσχεθέτην*, from *ἔσχεθον*, an aor. form from *ἔχω*. *διετμᾶγεν*, from *διατμήγω* (Epic form of *διατμήνω*), and aor. passive *διετμήην*.

l. 27. Hector is described as looking 'black as night,' i. e. with stern and lowering brow. *ὀπώπιον* means properly the part of the face below the eyes; here it is used for 'countenance' or 'gaze.'

l. 28. *ἔεστο*, (*ἔφεστο*), more commonly written *ἔεστο*, pluperfect from *ἐννυμι*, perf. *έμαι*.

l. 30. *ἔσᾱλτο*, syncopated 2 aor. from *ἐσάλλομαι*, the 1 aor. occurs in l. 3 of this §. *ἔσσε* is sometimes used as a dual in Homer, *ἔσσε φαεινῶ*, Il. 3. 14; sometimes as a plural, as *ἔσσε φαεινῶ*, Il. 13. 435. The form may be shortened for *ἔσσει*, if we regard it as a dual; for *ἔσσει* if it be taken as a plural. Here it stands as a neuter plural, subject to *δεδήει*.

l. 31. *ἐλιξάμενος*, 'having turned him round.'

l. 34. *ποιητὴς*, equivalent to the more usual *εὖ ποιητής*. *ἐφύβηθεν ἀνὰ νῆας*, 'fell back in flight to the ships.'

l. 2. *ἔπει τέτρωπτο πρὸς ἰθὺ ὀϊ*. This is equivalent to *ἐπὶ τετραμμένους ἦν ἰθὺ πρὸς αὐτῷ*, 'since Ajax had turned so as just to front him.'

l. 3. *τῇ βα*, 'where:': this must be taken closely with *ἐκείνῃ*, for both the clauses, *ἐπὶ . . . ὀϊ* and *οὐδ' ἀφάμαρτε*, are parenthetical. The spot where Hector struck him was at the crossing of the two straps, one of which supported the shield, and the other the cutlass.

l. 5. *τό*. The use of the dual shows that it was the double thickness of leather that 'shielded his tender flesh.'

l. 6. *ἐτάσσαν*, to be taken predicatively with *ἐκφυγε*.

l. 8. *ἀπὸντα*, 'as he went back,' into the covert of his own troops.

l. 9. *τὰ βα πολλά*, 'which were rolled in numbers.' This use of a distributive plural, after a noun in the singular, is not uncommon in Homer, e. g. Od. 4. 177 *μία πάλιν ἐξαλαπάξας, αἱ περιναυτάουσιν*. We are not to suppose that the stones were in motion now, as the word *ἐκκλίθετο* would naturally imply. But the tense does not lose its characteristic meaning, for the stones 'had been rolled there and were lying there still.' Cp. Od. 8. 63 *τὼ πέρι μούσ' ἐφίλησε, δίδου δ' ἀγαθὸν τε κακὸν τε*. The effect of the double gift, poetical inspiration and blindness, still continued with the bard, whose case is there described. *ἔχματα*, 'stays.' These were put at either side of the keel, to keep a ship from heeling over when drawn up ashore.

l. 11. *ἀντιξ* = the shield's rim. *ἀγγέθι*, Epic form of *ἀγγού*.

l. 12. *στρόμβον δ' ὥς*, 'he made him spin like a top.' Cp. Virg. Aen. 7. 378 '*Ceu quondam torto volitans sub verbere turbo*.' The subject to *περίβραμε* is Hector.

l. 13. *πληγῇ*, the lightning-stroke.

l. 14. *θείον*. It is difficult to say whether sulphur was so called by the Greeks from its apparent connection with the fires of heaven, or from its purifying power in fumigation.

l. 15. *τὸν δ' οὐ περ ἔχει θρόνος*. With this description of the oak, and the dismay of the beholder, cp. Macaulay, *Lays of Rome*:

'And the great Lord of Luna
Fell at that deadly stroke,
As falls on Mount Avernus
A thunder-smitten oak.
Far o'er the crashing forest
The giant arms lie spread;
And the pale augurs, muttering low,
Gaze on the blasted head.'

(Horatius, v. 382.)

l. 16. *χαλεπὸς δὲ*, 'for the bolt of Zeus is terrible.' *δὲ* gives the reason of the beholder's fear.

l. 17. *Ἑκτορος μένος*, 'the mighty Hector.'

l. 18. *ἔβαλεν*, 'flung it away;' more graphic than 'let it fall.' He must have had two spears, for he had cast one at Ajax. *ἐπ' αὐτῷ δ' ὁππῆς ἐδόθη*. In the uncertainty whether *ἐάθη* (or *ἐάθη*) is to be referred to (1) *ἔπομαι*, or (2) *ἔαω*, or (3) *ἄπνω*, we may be content to follow Buttmann (*Lexil* p. 242 foll.) in adopting (1), and to translate 'fell, or followed, after him,' or perhaps 'after it,' sc. *ἔγχει*.

l. 21. *ἐρίεσθαι*, 'to drag him to their side.'

l. 23. *πρὶν*, 'before that could happen.'

l. 26. *οὐ τίς εὐ ἀκήδεσεν*, 'no one neglected him.' The enclitic *εὐ* throws back its accent on *τις*.

§ 17.

l. 2. *ἐπιλήσαντες*, used intransitively, 1 aor. from *ἐπιλήσσω*. *ὀρυκτῇ*, which agrees with *τάφρῃ*, is separated from its noun by the insertion of *καὶ σκολόπεσσιν*. This may be accounted for by regarding *καὶ σκολόπεσσι* as equivalent to an epithet, e.g. *σκολόπεσσι ἀραυῇ*, 'the palisade-planted ditch, deep dug.'

l. 3. *δύνοντο δὲ τείχεος ἀνάγκη*, 'shrank back perforce behind the wall.'

l. 5. *ἐπισυνέσθαι*, *ἔδω*, infinitives with imperatival force.

l. 7. *αὐτοῦ*, 'on the spot.'

l. 8. *λελάχουσι πυρὸς*, 'Give him his portion in the funeral fire.' The reduplicated aorist from *λαγχάνω*, found only in the conjunctive in Homer, has always a causative meaning. Similarly *λελαθεῖν*, from *λανθάνειν*, 'to make to forget.' Notice here the future force of the conjunctive.

l. 9. *ἐρῶσι*, future from *ἐρύω* without sigma.

l. 10. *κατωμαδόν*, 'down on their shoulders.'

l. 12. *ὀμουλήσαντες*, 'having cheered their horses,' sc. with a cry. *ἔχον*, 'guided;' i. e. kept or turned them in the direction of Hector. *ἐρυσάρματος* is a metaplastic form, *metri gratia*, for *ἐρυσαρμάτους*.

l. 14. *ἐρείπων*, 'breaking down with his feet the edges of the trench, he threw (the earth) in the midst,' etc.

l. 16. *ὅσον τ' ἐπὶ=ἐφ' ὅσον γίγνεται δουρὸς ἐρῶῃ*. This measure of length specially characterises *εὐρίαν*.

l. 18. *προχέοντο*, 'poured forward.' With *πρὸ δ' Ἀπόλλων* some such word as *κίε* must be supplied, out of the notion in *προχέοντο*.

l. 20. With *ὡς δὲ τις ψάμαθον* supply *ἐρίσῃ* from *ἔρειπε*, 'as when a child throws down his sand-heap near the sea.'

l. 21. *νηπία*, or *νηπίη*, has for its dative in Homer *νηπίῃ*

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and *μηπίησι*, for its accusative *μηπίδας*. We must suppose in these forms a vowel inserted and then assimilated to the vowel which follows it.

l. 22. *συνέχευε*, aorist of customary act.

l. 23. *κάματος καὶ διζὺν*, i. e. the wall that had cost them such trouble.

l. 30. *περ* is to be closely joined with *Ἀργεῖ*. So Od. II. 441 *γυναῖκί περ*.

l. 31. Join *κατὰ καίαν*. The protasis is still maintained in *σὺ δ' ὑπέσχεο*, 'and if thou didst promise and assent.'

l. 33. With *τῶν μῆσαι* the apodosis begins, 'Call to mind these things.'

l. 36. *ἀράων δῖων*, 'hearing the prayers.'

l. 38. *θύρον*, from *θράσκει*.

l. 39. *εὐρυπόροιο*, 'the great and wide sea.'

l. 40. *τείχων*, 'the ship's bulwarks.'

καταβήσεται, 'comes down upon,' aor. 1. conjunctive.

l. 42. *κατὰ τείχος ἔβησαν*, 'crossed the wall.'

l. 44. *ἵππων* = 'chariots.'

l. 45. *ἐπιβάντες*, 'when mounted on them.'

l. 47. *ναύμαχα*, to be taken predicatively with the verb, 'which lay by the ships ready for a sea-fight.' *καλλήντα* apparently means, 'spliced,' and so, not in one length. *κατὰ στόμα*, 'at the point.'

§ 18.

l. 2. Protesilāus, from Phylāce in Thessaly, was the first of the Greek heroes to leap from his ship when the fleet reached Troy, and was slain the moment he touched the shore. See II. 2. 698 foll.

l. 3. *ἀπήγαγε γαίαν*, 'carried him back to his land.' With this accusative cp. *ξυσάγειν γεραίᾱς νηὸν*, 'to the temple.'

l. 6. *ἀμφὶς μένον* forms the antithesis to *ἐγγύθεν ἱστάμενοι*, 'they did not await afar off the hurtling of the arrow.' *ἀίκη*, from *αἰσσω*. With *ἀμφὶς* in the sense of 'far off' cp. *Διὸς ἀμφὶς*, II. 8. 444.

l. 10. *μελάνθεα* is an epithet of uncertain meaning. It signifies literally 'bound with black,' and perhaps alludes to the handle strengthened with iron bands (*ἰδεὶς εἰδηρος*), or made of some black wood like ebony.

l. 11. *ἀπ' ὤμων*, 'off the shoulders,' where they had been hung by the *τελαμών*.

l. 13. *πρύμνηθαι* is used exactly as a genitive after *λάβειν*, 'seized it by the stern.' Cp. *ἴδθαι μεδίον*.

οὐχὶ μεθείαι, 'he never ceased grasping the taffrail with his hands.' For the construction cp. II. 24. 48 *κλαύσας καὶ ἰδυράμενος μεθείκε*. 'Taffrail' is, perhaps, the nearest English equivalent to *ἄφλαστον*, which is the ornamented piece of wood rising above the stern. The Latin form of the word is '*aplustre*.'

l. 16. *ἄξιον ἡμαρ*, 'a day that repays us for everything.'

l. 17. *νῆας εἰλαῖν* stands as epexegetis of *ἄξιον ἡμαρ*, and is grammatically governed by *ἔδωκε*. *θεῶν ἀέκητι*. Hector says this because he considers the ships are doomed.

l. 18. *κακότητι*, 'cowardice.'

l. 21. *τότε* is in strong antithesis to *νῦν* in the next line.

l. 26. *θρήνους*. The ship in Homeric times was not decked entirely, but had a short raised deck at the bows, and another at the stern, on which the helmsman stood to steer. There seems to have been a low bench or footrest, seven feet long, that crossed the after-deck at the point furthest from the stern. This footrest was used to give support to the pilot while steering. The picture before us is that of Ajax slowly driven from the stern, and yet disputing every inch of ground with his assailants, till he is pushed back as far as the 'footrest,' and then off

the deck altogether. So that he now stands just where the benches for the rowers begin.

l. 27. *δεδοκήμενος*, 'awaiting them,' 'at bay.'

l. 32. *ἤέ τις*, 'Do we think that there are any helpers in reserve, or any strong wall, which may ward off destruction from men?'

l. 33. *ἄριον* is not the neuter of the comparative *ἀρίων*, but another form of *ἀρήιον*, 'warlike.'

l. 35. *ἐπερालκεία θῆμον*, 'a host to turn the fortunes of the day,' lit. inclining victory to one side or the other, (*ἔτερος—ἀλκή*).

l. 37. *πύκτῃ κακλιμένοι*, 'set close at the edge of the sea, on the plain of the mail-clad Trojans, we sit far away from home; wherefore hope lies in deeds of valour, not in remissness from war.' γάρ, which is here thrown into the first clause, is the preparation for τῷ, almost being equivalent to 'since—therefore.'

l. 39. *ἔθετε*, 'busied himself,' 'set to work with.'

ἰδύοντι, 'pointed.' As these Homeric adjectives in *-τις* are directly derived from nouns substantive, we must refer *ἰδύοντι* immediately to *ἰδύ*, 'a point,' the neuter of *ἰδύς*, used substantively.

l. 41. *χάρην*, 'to please;' like Lat. '*gratia*.'

l. 42. τὸν δ' Αἴας. Here begins the apodosis. 'Whosoever rushed up . . . him Ajax wounded.'

δεδοκήμενος, like *δεδοκήμενος*, sup. l. 27.

§ 19.

l. 1. *Οὐλύμπου*, the mountain of that name, where sits Zeus the gatherer of clouds (*νεφεληγερέτα Ζεύς*). 'He draws the storm from the sacred ether,' that is, the sky that lies about the summit of Olympus, and the cloud moves on thence and fills the atmosphere.

l. 3. *φόβος* is the descriptive word in the sentence, to which *λαχῇ* adds only a qualification. It is the panic-rush accompanied with a cry. The howling of the wind in the *λαλαψ* is the point in the simile that is parallel to *λαχῇ*, and the *φόβος* resembles the tumultuous speed of the driven cloud.

l. 4. *οὐδὲ κατὰ μοῖραν*, 'and in no seemly order.'

l. 5. *σὺν τεύχεσι*. This is added, because in the panic many threw their arms away; but Hector kept his. The Trojans were left behind by him, because in such hasty flight no doubt the passage of the causeway was wholly or partly blocked.

l. 8. *ἄξαντε*, (*ἄγνυμι*). The dual of the participle is used not inaccurately, because, though πολλοὶ ἵπποι are mentioned, they really are divided off into so many pairs, each war chariot being drawn by two horses.

ἐν πρώτῃ βυμῷ, 'where the pole begins;' i. e. close up to the chariot.

l. 10. οἱ δὲ, the Trojans.

l. 11. *τράγεν* = *διεσκηδάσθησαν*, Schol.

ἄελλα, 'a storm [of dust] went spreading up beneath the clouds and the horses galloped on.'

l. 15. *ἔχε*, (sc. *ἵππους*), 'he drove his horses with a cheer.'

ἄξοσι, i. e. the axle of Patroclus' car.

l. 18. *κέκλετο θυμὸς*, 'his heart called him on against Hector.'

l. 19. τὸν δ' ἔκπερον, sc. *Ἑκτορα*.

l. 20. *βέβριθε*, 'is loaded.' We should rather say, 'the storm lies heavy on the darkened earth.'

l. 21. *λαβρότατον ὕδωρ*, 'torrents of rain.'

l. 22. *χαλεπήνῃ*, 'is wroth.'

ἀνδρεσσι is governed by the participle.

l. 23. *σκολιᾶς* stands predicatively with *κρίνωσι*, 'decide perversely,' and 'banish justice.'

l. 24. *θεῶν ὄπιν*, 'the anger of the Gods,' perhaps from *ἔπομαι*, of the punishment that *follows* the sinner.

l. 25. *τῶν* is generally referred to *ιδάτων*, borrowed from *λαβρότατον ὕδωρ* above, 'with such floods.' It is simpler to make it refer to the subject of *κρίνουσι* and *ἐξελάσσουσι*, 'their rivers.'

l. 26. *ἀποτμήγουσι*, 'the swollen channels cut off many knolls.' That is, as the waters rise the highest points of the broken ground stand out separate from one another like so many islets. *κλιτύς* contracted from *κλισίας*, like *ἰχθύς*.

l. 28. *ἐπὶ κάρ* = '*praecipites*.' *κάρ* was taken by the ancients as an old form of *κάρη*. Others write *ἐπικάρ* as one word.

μυθεῖ, intransitive, 'waste away.' *ἔργα ἀνθρώπων* are 'farms': '*hominumque boumque labores*.'

l. 30. *ἐπέκερσε*, (*κείρω*), 'cut through.' He broke the Trojan ranks and got between them and the city.

l. 31. *παλιμπετὲς*, used adverbially, as *ἐπιτηδὲς*, means only 'back again;' but it is constantly used of a fruitless journey on which we have to 'retrace our steps.'

l. 33. *ποταμοῦ* is the Scamander; *τείχος* the part of the Achaean wall still standing.

l. 34. *πολλῶν ποιήν*, i. e. took vengeance on the Trojans for the many they had slain. So in Od. 23. 312 *ὡς ἀπετίσαστο ποιήν ἰφθίμων ἐτάρων*.

§ 20.

l. 6. *ἦντο*, from *ἄντομαι*, a poetical form of *ἀντάω*.

l. 7. *τὸν λόντα οὐκ ἐνόησεν*, '*non intellexit eum venientem*;' for *τὸν* is here the demonstrative pronoun and must not be combined with the participle according to the usage of later Greek.

κατὰ κλόνον, 'through the battle-broil.'

l. 8. *ἠέρι*, 'mist.' This is a regular phrase in Homer to describe invisibility, and Virgil imitates it in the words: '*At deus obscuro gradientes aere saepsiit*.'

l. 10. *χειρὶ καταπρηγεῖ*, 'with down-dealt blow,' lit. with descending hand.

l. 11. *τοῦ μὲν ἀπὸ κρατὸς*, '*illius quidem a capite*.'

l. 13. *αἰλῶπις τρυφάλεια*, 'the vizored helm.' *αἰλῶπις*, literally, 'with eye-holes,' seems to refer to a sort of peak continued downward from the front of the helmet over the eyes. This face-plate was pierced with holes or sockets (*αἰόλοι*) through which the wearer could see.

l. 14. *πῶρος γὰρ μὲν*, i. e. so long as Achilles wore it, it was not ordained by the Gods that the helmet should be touched by the foeman's hand.

l. 17. *ῥύετο*, 'it protected.'

l. 18. *σχεδὸν δέ*. Zeus granted to Hector the short-lived glory of wearing the famous helmet, 'but death was near him,' as he was doomed soon to fall by the hand of Achilles.

l. 19. *πάν δέ οἱ*. These words refer again to Patroclus.

l. 20. *κακορυθμένον*, sc. *χαλκῆ*.

l. 23. *ἔτη* here means 'stupefaction:' he was dazed. For the construction *τὸν δὲ φρένας εἴλε* see §§. i. l. 12; 13. l. 37.

l. 24. *ταφῶν*, 'astounded.' An aorist participle from stem *ταφ-*, or *θαρ-*, to which belong the forms *τίθημα* and *ἐτεθήπια*.

l. 26. *ἡλικίην*, like *ὁμηλικίην*, an abstract noun used here with the force of a concrete, = *ὁμηλικας*, 'his compeers.' *ἐκέκαστο*, from *κάννυμαι*, (*κάθνυμαι*).

l. 27. *ἵπποσύνη*, 'horsemanship,' in Homeric times was confined to the management of the chariot, as there were no mounted warriors on the field.

l. 28. *βῆσεν ἀφ' ἵππων*, 'sent from their chariot.' *βῆσεν*

the causative aorist from *βαίω*. *ἴπῳ* in dual and plural is frequently used to denote what the horses are drawing, rather than the horses themselves.

l. 29. *πρῶτ' ἔλθων* seems to mean, 'being newly come to the field.' *διδασκόμενος*, in the sense of 'skilled,' is here used with the genitive, on the analogy of *εἰδώς*.

l. 30. *Πατρόκλεις* (-κλεε) *ἵππῳ*, 'charioteer Patroclus!' The name *Πάτροκλος* follows two declensions in its oblique cases. With the form of the vocative here cp. the gen. *Πατροκλῆος* and accus. *Πατροκλῆα*.

l. 31. *οὐδὲ δάμασσε*, 'gave him no mortal wound.' *πληγῇ δαμασθεῖς*, below, is used in a somewhat different sense = 'mastered.'

l. 33. *γυμνὸν*, 'disarmed.'

l. 39. *διὰ πρὸ δὲ χαλκὸν ἔλασσε*, 'drove on the blade right through.'

l. 40. *ἤκαχε*, an aorist given under *ἀσχιζω*, 'sorely distressed.'

l. 41. *χέρμη*, 'in strife.'

l. 44. *πολλὰ δασμαίνοντα*, 'heavily panting.'

l. 45. *πεφόντα πολλίας*, 'after having slain many men,' *ἰ-πεφνον*.

§ 21.

l. 2. *θεῶν*, notice the accent.

l. 3. *οὐ πῶ τῆλε*, sc. *λόγους*.

μετὰσπών, (*μεθ-ίτω*), 'having followed them up.'

l. 6. *τὰ δὲ Τροσὶ δῶκε φέρειν*, 'his own he gave to the Trojans to carry.'

l. 8. *οἱ—πατρὶ*, equivalent in meaning to 'to his father.' *οἱ* is the dative of the enclitic pronoun, and not the article with *θεοί*, as may be seen by the direction of the accent on *δ*.

l. 10. *γηρᾶς*, 'when he had grown old,' the participle of the aorist *γήρα* in the same line.

l. 11. Join *ἀπ'αυθεν κορυσσόμενον*, 'harnessing himself apart from the rest.'

l. 14. *οὐδὲ τί τοι*, 'no thought of death weighs upon thine heart.'

l. 15. *σχεδὸν εἰσι*, 'is drawing near.'

l. 17. *ἀγῆς*, 'trusty' or 'kind:' a word of uncertain etymology.

l. 18. Notice the difference of accent, in two lines, between the words *κρατὸς* and *κράτος*. 'For the moment I will grant thee grand victory, as recompense for these things, viz. that never shall Andromache receive at thy hands the splendid armour of Peleus' son, when thou hast returned from the field.' The negative really qualifies *πιστήσαντι*, meaning that he never shall return, and Andromache shall not take the prizes at his hand. With *ἡνοστήσαντι* *δίξεται* cp. Il. i. 596 *παῖδες ἐδίξαντο χεῖρὶ ὀπίσσαν*.

l. 22. Join *ἐπὶ-νεύσει*, 'noddod assent thereto.'

§ 22.

l. 2. *τέτατό σφιν*. Cp. note on § 15. 1. Here rather in the sense of 'spread round them,' like *οὕς τέταται ἐπὶ βοροῖσι*, Od. ii. 19.

l. 3. *τό τ' ἐπεσσύμενον*, 'which sweeping on, after it has blazed out on a sudden, burns some city of men, and houses consume in the mighty glare, while the blast of the roaring wind fans it' (lit. the strength of the winds roars upon it); 'so a ceaseless clamour of steeds and of armed men was assailing them as they went,' sc. carrying off the corpse.

l. 7. *ἐπιδέσθαι* is elsewhere used only with a personal

subject. ἀλγῆς seems to be a form of ἀδιεχῆς = 'continuous,' the prefix ἀ being only euphonic, and not having the privative force.

l. 8. ἀμφιβαλόντες, lit. 'having put on,' 'clothed themselves in,' like ἐπαιμένους ἀλγῆν. We might rather expect the middle voice, but with this use of the active cp. Eur. Androm. 110 ἀγόμεν . . δουλοσύνην στυγερὰν ἀμφιβαλοῦσα κάρη.

l. 10. δόρυ μέγα νήϊον, 'a great balk of ship-timber.'

l. 11. τείρεθ', i. e. τείρεται.

l. 13. ἰσχανέτην, 'were keeping the Trojans back.' The simile that follows describes the 'wooded spar of a hill, stretching far into the plain, which kept back the terrible streams of powerful rivers, and sets the current of all of them to the plain, turning their course, and they cannot with all their strength break it, as they flow on.'

l. 14. τετυχηκώς, from τυγχάνω, means little more than 'being,' 'finding itself there.' Cp. Od. 10. 88 ἐν πέρι πέτρῃ ἤλιστα τετύχηκε διαμπερές. πεδίον may be taken with διαμπερίσιον, as if the adverb followed the force of the preposition with which it is compounded; or it may be taken as a merely local genitive, and διαμπερίσιον as only adverbial to τετυχηκώς. The foreland acts partly as a dam, partly as a watershed.

l. 21. νέφος, a graphic word for a 'covey' or 'flight.'

l. 22. κεκλήγοντες, as if from a new present, κεκλήγω, formed from κέκληγα, (ελά(ω)), is in the nominative case, as if the preceding line had run ψᾶρες ἢ καλοῖσι. οὐλῶν, 'loudly,' from οὐλος, (ελέω), meaning 'close-packed.'

προβῶσιν ἰόντα, 'see him from afar coming on.'

l. 27. ἐρωή has apparently contradictory meanings. Properly it is 'quick movement,' 'rush,' and then 'quick movement away,' 'withdrawal,' and so (apparently) 'cessation' or 'abatement.'

l. 2. κάρη, acc. sing. Epic form of κέρα.

ἐῆος, an Epic genitive, from the adjective εἶς, 'good,' the neuter of which is the familiar adverb εἶ. There seems no reason, beyond the usage of the ancient critics, why this form should be written with the rough breathing. It is not unlikely that in this passage we should write εἶοιο, from the possessive pronoun εἶς or εἶ.

l. 5. τὰ μὲν δὴ, 'verily, this has been accomplished by the will of Zeus, even as thou didst afore entreat him, with uplifted hands, that all the Greeks should be cooped up,' etc. From εἴλω we have an aorist εἶλῃν, 3rd plur. δειν, Il. 22. 12; infin. εἶλῃναι, as in Il. 16. 714, or, as here, εἰλόμεναι.

l. 11. ἀλλὰ τί μοι τῶν ἡδός, 'But what pleasure have I from this?'

l. 16. βροτοῦ ἀνέρος. One form of the story is that several of the gods had sought the hand of Thetis, but learning that the son that should be born of her would be more powerful than his father, they gave her, against her will, to Peleus. Achilles says to his mother, 'Would that thou wert still living yonder among the sea-nymphs, and that Peleus had wedded a mortal wife!'

l. 19. νῦν δ'. The sentence is elliptical. There is no verb to which νῦν δ' leads up. But the sense is not obscure, 'but now [they have made thee my father's wife] in order that,' etc.

l. 23. Join ἀπο-ἐλίσση, 'may lose.'

l. 24. ἔλωρα, (plur. from ἔλωρ), ἀποτίση, 'may pay for his spoiling.'

l. 26. οἶ' ἀγορεύεις, 'in accordance with what thou sayest.'

l. 27. πότμος ἐτοῖμος, 'fate waits on thee.'

l. 29. αὐτίκα τεθναίην. Achilles is so far from being checked by his mother's gloomy foreboding, that he is not content to be ἀνέμορος, he says, 'Nay! may I die at once.'

οὐκ ἔμελλον, 'was not destined.'

l. 31. δῆσεν, a contracted form of δέησεν (for which the common Homeric form is ἐδείησεν), 'he wanted me.' For a similar contraction cp. the form of the conjunctive of κείμαι, viz. κῆται for κήται.

l. 32. νῦν δ' ἐπεὶ. The sentence is anacoluthontic, for the verb in the apodosis is never expressed. But the form of the sentence is renewed and the verb given in l. 45 νῦν δ' εἰμ' ὄφρα κελίω Ἑκτορα.

ρέομαι, with a future sense, like εἴμι.

l. 35. ἐπείσων ἄχθος ἀρούρης, 'are useless weight upon the soil.'

l. 36. τοῖος ἔνν, concessive, 'though being such an one.' In this line the diphthong *oi* in *εἶος* is scanned short before the following vowel.

l. 38. ὣς . . . ἀπόλοιτο, 'utinam periret!'

l. 39. ἐφέηκε, gnomic aorist, 'drives one on.' Wrath is here described under a double simile: it is sweeter, from the hope of vengeance, than the wild honey that drops from the trees, and it rises and spreads in the heart like the smoke that goes up from a fire.

l. 43. προτετέχθαι, 'be a bygone thing.' Like the use of Lat. '*Troia fuit*:' 'has been, and is not.' Achilles is willing to forego the quarrel with Agamemnon. A sterner necessity (δωδέκη) absorbs all his thoughts, the duty of avenging the death of Patroclus.

l. 46. δέχομαι, 'will accept,' or 'welcome.'

l. 48. οὐδέ γάρ οὐδέ. This repetition of the negative, separated by γάρ or μὲν, is frequent in Homer, in the sense of 'assuredly not,' 'no! not even,' or some similarly emphatic denial, like our 'no! never!'

l. 49. δε περ refers back to Ἡρακλῆος, or, more properly, by *constructio ad sensum*, to βίη Ἡρακλῆος, as an equivalent for Ἡρακλῆς.

l. 51. ὁμοίη, i. e. a *parallel* fate with his, viz. δαμῆναι.

l. 52. κείσομαι, 'shall lie still.' The antithesis is between κείσομαι expressing inactivity and κλέος ἀρούρην implying success in fighting; and between ἐπεὶ κε θάνω and νῦν δέ, 'now, may I win fair fame!'

l. 53. οὐδέ με πείσεις. Equivalent in meaning to οὐ γὰρ με πείσεις.

§ 24.

l. 2. αἰθρηγενής, as an epithet of Boreas, means, not 'making clear weather,' but, 'born in the heights of heaven.' It is not a misty wind of the lowlands or the sea, but coming clear and fresh from mountain tops.

l. 6. γέλασσε, 'looked bright.' Cp. Horace's '*ridet argento domus*,' Od. 4. 11. 6.

l. 7. ὅπδ goes closely with ποσσίν.

l. 14. ἀπ᾽ἀνθε γένετο, 'flashed afar.'

l. 15. ἐκ πόντοιο φανήη, 'is seen from the sea.'

l. 17. σταθμῷ ἐν οἰσπόλῳ, 'in a lonely homestead.' The picture described is that of the watchfire of the herdsmen on the mountain pasturages above the sea. If the latter part of the description in the simile has any bearing upon the circumstances of the arming of Achilles, it must be that the mention of the storm suggests the wild and fitful gleam of the watch fire as the gusty wind deadens it and then fans it up again.

l. 20. περὶ is adverbial to θέτο.

l. 23. δε . . . θαμνίδς, 'which Hephaestus sets thick about the crest.'

l. 24. *πειρήθη δέ*, 'Achilles made trial of himself in his gear, to see if it fitted him, and if his fine limbs moved free in it.'

l. 26. *τῷ δέ*. The magical suit of armour not only did not weigh the hero down, but was 'like wings' to him.

l. 27. *σύριγγος*, 'the spear case.'

l. 30. *Πηληϊίδα*, 'the ashen shaft from Mount Pelion.' Cheiron was a centaur who lived there, and who was teacher to the young Achilles.

l. 33. Join *ἀμφὶ-ἴσαν*, 'put round them the yoke-strap.' From *ἔννυμ*.

l. 34. *κατὰ δ' ἤρτα*, 'they drew the reins behind (the horses) up to the close-framed car.' The reins passed from the horses' heads through rings on the yoke, and were tied to the rim or rail that ran round the car (*ἀντηξ*).

l. 36. *ἐφ' ἵππων ἀνέρουσεν*, 'leaped upon the car.' See note on § 20. l. 28.

l. 37. *ἔπιθεν βῆ*, 'mounted after him;' not in the meaning of 'stood behind him;' for the fighter stood by the side (*παραβάτης*) of the charioteer.

l. 39. *πατρός*. The gods had given these horses to Peleus at his marriage with Thetis. *Ξάνθον καὶ Βαλίων . . . τοὺς ἔτεκε Ζεφύρη ἀνέμω Ἀρπυία Πυδάργη*. The Homeric notion of *Ἀρπυία* is that of a storm-goddess.

l. 41. *ἄλλως*, 'in other sort,' explained by the words below, *μηδ' ὥς*, etc.

l. 42. *ἔωμεν*. In the absence of any certain information about this word we must be content with the interpretation of the Scholiast, *ἔδην ἔχωμεν*, 'when we have had enough.' Some refer the word to a verb *ἔω*, *ἔσαι*, 'to satisfy,' others to the verb *ἔημι*, but the first derivation fails to account for the form, and the second suggests no intelligible meaning.

The sentence in full would run, *μηδὲ λίσσεται τὸν ἡμιοχῆα καὶ Πάτροκλον εὐλίσσεται*.

l. 44. *πόδας αἰόλος*, 'swift of foot.'

l. 46. *ἔξριπτοῦσα*, (*εἰρίπω*), 'streaming down.' *ζεόγλη* may be rendered 'collar:' it is strictly the pad above the *λίσσους*.

l. 47. *αὐδήεντα ἔθηκε*, 'made him voiceful,' 'gave him a voice.'

l. 48. *καὶ λίην*, 'in good sooth will we at least to-day bring thee back safe.'

l. 50. *θεὸς μέγας* is Apollo, who was the cause of Patroclus' death too.

l. 56. *σοὶ αὐτῷ*, emphatic, 'for thee thyself.' We shall have no part in it. The god and the man who compassed the death of Achilles were Apollo and Paris.

l. 57. *ἴφ' ὀλοῦμαι*, 'to be violently slain.' The *Ἑρῆναι* are represented as the watchful guardians of the appointed order of events, and as aid to the *Μοῖραι*, in which capacity they appear here, preventing Achilles from escaping or seeking to escape his doom, by learning too much of the way in which it was ordained to come to him.

l. 62. *ἀλλὰ καὶ ἔμπερ*, 'but yet notwithstanding.'

l. 63. *ἔδην ἐλάσαι πολέμοιο*, 'drive them to full satiety of war.' *ἔδην* may be taken as governing *πολέμοιο*, or perhaps *πολέμοιο* may be a sort of local genitive after *ἐλάσαι*, analogous to the genitive in the phrase *διαπρήσσειν παλαιοῦ*.

§ 25.

l. 1. *ὄρμαινε*. Hector had been revolving in his mind the possibilities of meeting Achilles in fair field, or of making terms with him by the restitution of Helen.

- l. 2. Ἐνάλιος, a name of Arês, the war-god.
- l. 3. Πηλιάδα, see above on § 24. l. 30.
- l. 9. κίρκος. The falcon, described as 'swiftest of birds,' is said to 'speed in pursuit' of a dove.
- l. 10. εἰμῶ and εἰμῆ are from the root *l*, as in *l*-έναι.
- l. 11. ὑπᾶνθα, an adverb from ὑπᾶν, a form of ὑπᾶν, means here 'away from him,' lit. from under him. λαληκῶς, see under λάσσω.
- l. 12. ταρφέα ἐπαύσσει, 'swoops often upon it.'
- l. 13. ἰθὺς πέτετο, 'sped straight after him.'
- l. 14. τεῖχος ὕπευ, 'towards the shelter of the wall.'
- l. 15. It is not possible to identify the relative positions of the watch-tower, the wind-swept fig-tree, or the two basins; they must all lie near the 'Scaean' or western gate of Ilion, between the town and the plain, through which the ἀμαξίτης led in the direction of the Greek camp. Strabo, the Greek geographer, understood by ἐρινεὺς a plantation or group of fig-trees on an elevated knoll; but this was only by way of explaining ἡνεμόεσσα, which can well be applied to some lonely fig-tree, with its branches bent inland by the winds from the sea. κρουῖναι are basins in which the springs well up. There seems no real difficulty in joining πηγὰς Σκαμάνδρου, for although the ultimate sources of the river lay further off, these may well be feeders of the main-stream. Others join ἀνασσουσιν and translate, 'well up from the Scamander,' supposing some subterranean connection between the river and the springs. One of these springs is warm, and steam rises from it, in the winter; the other runs as cold in summer time as hail, or snow, or ice.
- l. 23. ἐπ' αὐτῶν (πηγῶν), 'close at the springs are five broad washing-tanks of stone,' i. e. stone-lined.
- l. 24. σιγαλδέοντα, 'bright-white.' This is a good instance of a constant epithet, applied generally to a noun

without having any connection with particular circumstances. For when clothes are brought to be washed, they are dirty, and not σιγαλδέοντα.

l. 27. φεύγων, supply ὁ μὲν to parallel ὁ δ' ὀπίσθε δάκνων.

l. 29. καρπαλίμως characterises both ἔφευγε and δίακε. ἱερήιον. An ox for sacrifice, or a hide, might be an ordinary prize for a race, but here they were 'trying to win' (ἀρνούσθην) something very different. They were running a race for Hector's life, the one to take it, the other to save it. Join δέθλια ποσσὶν ἀνδρῶν, 'prizes for the fleet feet of man.'

l. 32. τέρματα means here the 'turning-post,' Lat. 'meta,' and the simile seems to suggest that at this point Hector doubled and retraced his steps again in the direction of the city walls.

l. 33. τὸ δέ, 'and a great prize is ready set there.' τὸ δέ, rendered 'there,' has the effect, natural to the demonstrative pronoun, of pointing to the prize as if it lay before us.

l. 34. τρίπος, a shortened form of τρίπους.

ἀνδρὸς κατατεθηῶτος, 'when some hero is dead.' The allusion is to the games that often formed a part of the funeral rites.

l. 35. πόλιν περὶ does not mean much more than 'roundabout near the city.' They did not run right round it, but kept a circling course, now near and now further away from the Scaean gate.

§ 26.

l. 1. κλονέων, 'driving him.'

l. 2. Join νεβρὸν ἐλάφοιο.

l. 3. ὄρσας, (ὄρτυμι), as we say, 'having put him up.'

δίηται goes directly with διὰ . . . βήσας.

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l. 4. τὸν δ' εἰ πέρ τε, 'and should the fawn hide from the dog by crouching under a bush, yet the dog tracking him out runs steadily after him.'

l. 6. οὐ λῆθε, 'could not elude the gaze.'

l. 7. πύλων Δαρδανίδων depends upon ἀντίον ἀΐσθαι, 'to rush straight for the gate into the shelter of the well-built towers,' which we may suppose flanked the Σκαιοὶ πύλαι.

l. 9. εἰ πῶς οἱ, (dative of enclitic pronoun), 'in hope that from above his friends might defend him.'

l. 10. τοσούτοι, 'so often did Achilles, outstripping him and getting in front, turn him back towards the plain.' Achilles got between Hector and the walls, so that Hector had to retrace his steps again and leave the neighbourhood of the walls for the open plain. παραφθάζ, see under παρα-φθάνω. Achilles thus got 'on the city-side' of Hector (πρὸς πύλιν).

l. 12. οὐ δύναται, supply τις.

l. 14. ὃς δ' τὸν, 'so the one could not catch the other by running, nor he (the pursued) escape.' δς is the demonstrative pronoun, equivalent to οὗτος.

l. 15. πῶς δέ κεν. The wonder here expressed is why Hector could elude pursuit *so long*, seeing that Achilles was evidently the swifter. Nor could he have done so, had not Apollo 'come near to him, for a last and final meeting,' and inspired him with fresh spirit and unusual speed. But this was the last time the god could come to his help, as Fate already demanded its victim.

l. 16. ἦντο, see on § 6. 28.

l. 18. λαοῖσιν δ' ἀνένευε, i. e. he shook his head to warn his Myrmidons not to shoot.

l. 20. δεύτερος, see on § 13. 12.

l. 21. At the critical moment, Zeus lifts the golden balance, and puts the fate of each hero in either scale.

l. 25. ἄλκι, 'he drew up the beam,' so that the scales hung free, and the 'fated day of Hector sank, and dropped netherwards.' The subject to ἔχετο is Ἔκτορος εἰσιμον ἡμῶν, not Ἔκτωρ, for εἰς Ἀΐδαο, 'in the direction of the land of Hades,' is only a graphic periphrasis for 'downwards.' Apollo then left him, as his fate was sealed. Cp. Virg. Aen. 12. 725 foll. *'Iupiter ipse duas aequato examine lances | sustinet, et fata imponit diversa duorum, | quem damnet labor et quo vergat pondere letum.'*

§ 27.

l. 2. ἐς σφυρὸν, 'he bored the tendons of both feet behind, from heel to ankle.' This means that he passed the knife between the 'tendon-Achilles,' and the ankle-bone.

l. 3. ἐκ δέφροιο. So *'religare funem ab littore,'* Lucr. 7. 860. ἔλκεσθαι ἔασε, 'let it drag.'

l. 4. Join ἀνὰ-δεῖρας.

l. 5. ἔλδαν, 'to make the horses go.'

l. 6. κοῖστος, 'a cloud of dust rose from him.'

ἀμφι-πίπταντο, 'were spread all abroad.'

l. 8. τότε δέ makes an antithesis to πᾶρος. The tragical nature of the outrage is enhanced by the scene being laid ὅθι ἐν πατρὶδι γαίῃ.

l. 11. τίλλε, 'tare her hair.' In this sense the middle voice is more common.

l. 14. εἶχοντο, 'were taken up with,' 'plunged in.' So πληθμῇ ἔσχοντο, Od. 11. 334; ὃ ἀχεῖ σχομένη, Od. 11. 278.

l. 15. τῇ δέ, 'and the scene was most like this, viz. as if the beetling heights of the citadel from top to base were being devoured by fire.' With the form of sentence cp. Ὀδυσσῆος αὐτῇ τῇ ἱκέλη ὥς εἰ δ' βιάτο, μῦνον ἔοντα Τρῶες, Il. 11. 467.

- l. 19. κόπρον only means 'the dirty ground.'
- l. 21. σχέσθε, 'hold off.'
- l. 23. λίσσωμαι, almost with the force of indicative future, 'I would fain beseech.'
- l. 25. τοιόσδε=τηλικούτος, 'of such an age as I am.'
- l. 27. μάλιστα, 'and most to me beyond all others hath he caused sorrow.'
- l. 30. οὗ ἄχος, 'grief for whom,' Curt. § 413 c. "Αἴδης (δόμον) εἶσω, 'within the home of Hades.' "Αἴδης, a metaplastic genitive, as if from "Αἶς, not "Αἴδης.
- l. 31. ἐν χερσίν, 'in my arms.'
- l. 32. τῷ, 'in that case.' Notice the free combination of plural verb with dual subject.

§ 28.

- l. 1. δρέοντο, only in this tense in Homer, from a present δρέομαι, a later form of δρυνμαι.
- l. 2. νέφεα, 'driving the clouds before them.'
- l. 3. ἱκανὸν δήμεναι, 'came to the sea to blow upon it' πόντος, sc. Θρηϊκίος.
- l. 6. ἀμυδιε, 'together;' for there were two winds blowing. Others join ἀμυδιε ἔβαλλον, 'urged the fire into one solid mass.'
- l. 9. ἀφυσσόμενος, sc. by dipping the δέπας into the κρητήρ.
- l. 10. ψυχὴν. Notice the solemn effect produced by the entire absence of the dactyl from this line.
- l. 11. Join οὗ παιδὸς ὀστέα, = 'nati sui ossa.'
- l. 12. νυμφίου, 'new married,' so that the parents had hope of grandchildren.
- l. 15. "Εωςφόρος, 'the morning-star comes forth to announce daylight.'

l. 17. ἡμαραινέτο, 'began to die down.' Notice the shade of difference between the process described by the two tenses.

§ 29.

- l. 2. τηλίκου, see note on § 27. 25.
ὀλοῦ, 'miserable.'
- l. 3. περυναίεται, 'his neighbours,' further described by ἡμῖς ἐόντες.
- l. 4. τεύρουσι, sc. by raids on his land. ἔστι, 'is there, so as to ward off mischief and ruin.'
- l. 6. ἐπὶ τ' ἔλπεται, 'and hopes moreover, day after day.'
- l. 7. ἀπὸ Τρουήθεν. The preposition here is superfluous, as in ἀπ' οὐρανόθεν.
- l. 8. παράποτος, sc. εἰμί.
- l. 11. ἰῆς, see on § 7. 19. νηδύς, equivalent in meaning to μητέρως.
- l. 12. γυναῖκες, concubines, as distinguished from Hecabê, the wife. Priam lives in Oriental style.
- l. 13. τῶν μὲν πολλῶν, 'of most of these my sons.'
- l. 14. εἴρουτο, 'protected, αὐτοὺς, = 'the citizens.'
- l. 15. τὸν, 'him;' deferred antecedent to δς. κτεινῶς, the indicative aorist, without augment; to be distinguished from κτεινῶς, the participle.
- l. 18. αὐτὸν τε, sc. ἐμέ.
- l. 19. ἐλεεινότερος, 'more to be pitied' than Peleus, because having no hope of any son's return.
- l. 21. ποτὶ στόμα, 'to stretch forth my hand to the mouth of my child's murderer.' Because to grasp the chin or beard was a common form of supplication.

§ 30.

- l. 1. ἀπ' αἰῶνος ἄλσo, 'thou hast passed away from life.' Join καὶ-λαίπεις, = καταλείψεις.

- l. 2. *νήπιος αὐτως*, 'quite a babe.'
- l. 3. *ὃν τέκομεν*, 'whose hapless parents are thou and I'
- l. 5. *πέρσεται*, (*πέρθω*), middle future in passive sense. So *τρώσσεσθαι ὧω*, Il. 12. 66. This use is not unfrequent in the Tragedians, as *τιμήσεται*, Soph. Ant. 687; *ἀξιώσεται*, ib. 890; *φυλάξεται*, Phil. 48.
- l. 6. *ρύσκει*, imperf. 2nd sing. from *ρύσκομαι*, another form of *ρύομαι*. *μιν αὐτήν*, sc. *Πάριν*.
- ἔχες*, 'didst keep;' 'didst protect.' She alludes to the derivation of the name *Ἐκτωρ*. So says the Scholiast.
- l. 7. *ὀχθήσονται*, 'will be carried off,' as slaves.
- l. 8. *μετὰ τῇσι* takes up the word *ἀλόχους*.
- l. 9. *ἀεικέα*, such as the duties of a slave.
- l. 10. *ἀθλεύων*, 'toiling under the eye of a hard master.'
- l. 11. *ὄλεθρον*, an accusative in epexegetic apposition to the whole preceding sentence. Cp. Aeschyl. Agam. 225 *ἔτλα δ' οὖν θνητὴρ γενέσθαι θνητὰς, γυναικοποιῶν πολέμῳ ἄρωγάν*. See note on § 5. 36, 37.
- l. 12. The antecedent to *ᾧ* is *τις Ἀχαιῶν*.
- l. 14. *ὀδᾶξ ἔλον*. 'To bite the ground' is a familiar phrase to express 'dying.' *ὀ-δᾶξ* is to be connected with *δάκ-ν-ω*, not with *ὀδοῦς*. The word *ἄσπετον* is a 'standing' or 'constant' epithet of *ὀδᾶς* and adds no touch to the picture here.
- l. 16. *τῷ*, 'wherefore.'
- l. 17. If *ἀρητὸν* (and not *ἀρρητὸν*) be right, we might understand it to mean 'that against which men pray' (*ἀράομαι*); or rather take it as predicative with *ἔθηκες*, 'thou hast made sorrow and wail *desirable*,' a phrase with which we might compare *ἥμερος γόοιο*.
- l. 19. *λεχέων ἐκ*, i. e. 'from thy dying bed.'
- l. 20. *πυκινὸν ἔπος*, 'some word of wisdom,' i. e. some last advice which she might always carry about with her.
- l. 21. *μεμνήμην*, optat. from perf. *μνήμημαι*, (*μνήσκω*).

l. 2. *ζῶς περ ἔὼν* forms a strong contrast to *ἐν θανάτῳ περ αἴσῃ*, but the two adverbs are hardly translatable. An emphasis of the voice on the two contrasted expressions would most nearly represent the force; 'while alive indeed ... and even in the hour of death' may perhaps serve for a rendering.

l. 5. *πέρασσε*, 3rd sing. of the iterative form of the imperf. from *πέρημι*, Epic form of *πράω*, 'was wont to sell them,' as he had Lycaon, a son of Priam, Il. 21. 78.

l. 6. *ἀμιχθαλούς* is perhaps connected with *ὀμίχλη*, 'mist,' 'vapour,' referring to the clouds of smoke that sometimes overhung the volcanic isle of Lemnos. The constant communication of the Greeks with Lemnos disproves the common rendering, 'unapproachable;' Schol. *ἀπρόσμικτος*.

l. 9. *ἀνέστησεν*, 'yet not even thus did he wake him to life again.'

l. 10. *ἄρσηις*, lit. 'dewy,' means here 'fresh,' explained by *πρόσφατος*, (perhaps from *φένω*, *πέ-φατ-αι*), 'just dead.'

Sudden deaths of men were attributed to the 'painless shafts' of Apollo; those of women to the arrows of Artemis. The corpses of those who had died thus suddenly would not wear the emaciated, exhausted, look of those who had been wasted by long sickness.

l. 12. *ἐπιχοόμενος*, 'visiting them.'

l. 3. *ὥς πρὶν ὀφελλον ὀλέσθαι*, 'Would I had died first!'

l. 6. *δοσσηλὸν*, 'unworthy;' perhaps, with Schol., from *δοσσηλός*, (*δοσφος*), with Aeolic *υ* for *ο*.

l. 8. *γαλῶς*, (Lat. '*glos*'), 'sister-in-law.' *ἐνέταρες*, (Lat. '*ianitricēs*'), 'wives of brothers.'

1. 9. ἑκυρή, (Lat. 'socrus'), refers to Hecabê, ἑκυρὸς to Priam.

1. 10. τὸν γε takes up the gender of δαίρων, disregarding the three feminines.

παραιφάμενος, (παράφημι), 'speaking gently.'

1. 13. πεφρίκασι, 'turn with horror from me,' as the cause of the fatal war.

SELECTIONS FROM HERODOTUS.

I. SOLON AND CROESUS.

§ 1.

1. 2. ἄλλοι τε οἱ πάντες, literally, 'both others, viz. the whole body of the sages from Hellas;' we might translate, 'not only all sages besides . . . but also Solon.'

σοφισταὶ had not yet acquired any of the meaning that belongs to the word in later Greek, and in the ordinary English use of 'sophist.' Pythagoras is called σοφιστής by Herodotus.

1. 3. ὥς ἕκαστος . . . ἀπικνέοιτο. The optative is used here with the meaning of indefinite repetition, (Curt. § 558. obs. 1), 'as each one of them happened to arrive,' meaning that the οἱ πάντες did not come all at once. 114 2

1. 4. Σόλων. This interview can hardly have taken place. Solon's legislation belongs to 594 B.C. and his ten years of absence from Athens lie between 593-583 B.C., and Croesus did not come to the throne till 563 B.C.; or, if an interview did take place, it must have been a different one from the story given here.

1. 6. θεωρίης. See note below, on γῆν πολλήν.

1. 7. ἀναγκασθῇ (so inf. -θήται). The optat. (after ἀπεδήμησης) would be more usual; but cp. Curt. §§ 531, 532, and obs. 281

1. 8. οἷοί τε ἦσαν, 'were able,' lit. were *just* the sort to do it. τε here is the Epic τε of emphasis.

αὐτὸ ποιῆσαι, sc. λύσαι.

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1. 11. αὐτῶν . . . εἶκεν. 'Solon having left home for these very reasons' (sc. that no change should be made), 'and for the sake of seeing (new sights).' εἶκεν governs both genitives.

θεωρίης has the defining article, because it has been already mentioned.

1. 13. Ἀμασις. For his history see later, in the Story of Polycrates.

παρά Ἀμασιν, 'to visit Amasis.'

§ 2.

1. 3. ἐπεδείκνυσεν. This verb is conjugated in Herodotus both from δεικνύναι and δεικνύειν, so that we find ἐδείκνυναι as imperf. and ἐδείκνυσα or εἶδειξα (sometimes εἶδεξα, Ionic) as the 1 aor.

1. 4. θηησάμενον. The Attic form would be θεασάμενον from θεάομαι. We also have θηεύμενος, and θηήσομαι.

1. 5. ὥς οἱ, = 'quoadmodum ei,' the enclitic οἱ throws back the accent. κατὰ καιρὸν ἦν = 'commodum erat.'

1. 6. παρ' ἡμέας γάρ. The word γάρ explains ἡμέας ἐπῆλθί μοι, the clause giving the reason being thrown first, as often in Homeric syntax: 'since many stories have reached our ears concerning you, therefore the wish has come upon me.'

1. 9. γῆν πολλὴν ἐπελήλυθας. There is something Homeric in the language used to describe the journeying of Solon, θεωρίης εἶκεν, 'to see what was to be seen.' Cp. ἵεναι πολλὴν ἐπὶ γαίαν, Od. 2. 364, and ib. 1. 3, where it is said of Odysseus, δε μάλ' ἀλλὰ πλάγχθη . . . πολλῶν δ' ἀνθρώπων ἴδεν ἄνθρωποι καὶ νόον ἔγνω.

1. 11. ἐλπίζον εἶναι δαβνύτατος. By common Greek usage, predicative qualifications referring to the principal subject are in the nominative: cp. Ἀλέξανδρος εἶπασκεν εἶναι

δαβνύτατος. In Latin, 'Uxor invicti Iovis esse nescis?' or, 'Phaselus ille quem videtis, hospites, ait fuisse navium alerrimus.' See Curt. § 571.

1. 13. τῷ ἰόντι χρησάμενος, literally, 'adopting what really was [the case],' i. e. frankly speaking the truth.

1. 14. Τέλλον. The accusative assimilated to the form of Croesus' question, εἰ τινα εἶδες δαβνύτατον; as though the full form of the sentence were, Τέλλον ἑώρακα δαβνύτατον ὄντα.

1. 15. ἐπιστρέφους. An adverb of doubtful meaning, generally rendered 'earnestly.' In Hdt. 8. 62 ἐπιστραμμένα ἔπη seem to be 'earnest words;' because they are energetically 'brought to bear,' ἐπιστρέφεται, on the subject.

καίη, i. e. ποίη, 'In what respect?' The termination of the feminine dative is a frequent form of the Greek adverb, as in ταύτῃ, πῇ, ποιῇ, etc.

1. 17. τοῦτο μὲν . . . τοῦτο δέ, like τὸ μὲν . . . τὸ δέ = 'in the first place . . . in the second.'

εὖ ἡκούσης, similar in meaning to εὖ ἔχειν, 'to be in a good state;' only, εὖ ἤκειν contains the notion of having reached a high position, and εὖ ἔχειν merely denotes the state without this picturesque addition. See below, τοῦ βίου εὖ ἤκοντι, and in B. 5. 62 χρημάτων εὖ ἤκοντες, where the genitive may be taken as the ordinary case of reference, or perhaps better with a local meaning.

1. 19. πάντα παραμείναντα, sc. τέκνα, 'all of them surviving.' Tellos lived to see his sons with their children growing up round them.

1. 20. ὥς τὰ παρ' ἡμῶν, as circumstances are among us.' Solon means to contrast Athenian simplicity with the extravagance of Lydian society.

1. 22. μάχης. This battle at Eleusis was probably against the Megarians. The Megarid was originally one of the divisions of Attica, but after the return of the

Heraclidae it passed to the Dorians. Hence there was a constant jealousy between the Athenians and the Megarians.

l. 24. δημοσίη. See note above on l. 15.

l. 25. αὐτοῦ τῇ περ, 'there, where;' i.e. just where.

§ 3.

l. 1. τὰ κατὰ τὸν Τέλλον, 'when Solon, in the case of Tellos, had urged Croesus on (to further questionings), by describing so many happy points in it, Croesus asked further,'—τὰ κατὰ τὸν Τέλλον may be taken as here translated, or may be considered as governed by a word like λέγων, suggested by the participle εἰπας that follows.

l. 5. γένος, accusative, 'by birth.'

l. 6. ὑπὲρ, 'was theirs to enjoy.' ὑπεῖναι, in this sense resembles the use of ὑπάρχειν.

l. 7. τοιῆδε, 'of such a kind as this.' What the particular kind or amount was is contained in the expression ἀεθλοφόροι ἦσαν, and, more generally, in the story that follows,—how they drew their mother in the car.

l. 9. μητέρα. Their mother was priestess of Hera, whose temple stood some six miles away from Argos.

l. 10. σφι belongs to οὐ παρεγίνοντο. The insertion of the enclitic in this unusual place shows that the definite article (οἱ δέ) had not the mere force of an article, as in later Greek; otherwise, it would be quite necessary to construe οἱ δέ σφι βόες closely together. Cp. τὸ δέ οἱ οὐνομα εἶναι Ἰοῦν, Hdt. 1. 1; τὸν δέ οἱ παιδῶν τὸν πρεσβύτερον εἰπεῖν, Hdt. 3. 3.

l. 11. ἐκκληϊόμενοι, 'barred by the (shortness of) the time' from adopting any other course.

l. 18. ὁ θεὸς does not mean any particular god, but is equivalent to our general phrase 'heaven.'

l. 19. μᾶλλον is superfluous, as there is already a comparative (δμεινον) in the sentence. So in B. 1. 2. we find ὁ μέγα πλοῖσιος μᾶλλον τοῦ ἐπ' ἡμέρην ἔχοντος ἀλβιώτερος.

l. 21. οἶων τέκνων ἐκύρῃσε, 'to think what noble sons she had gotten.' The Argive men praise the strength of the youths; the women their filial devotion.

l. 23. τοῦ ἀγάλματος. The statue of Hera in her temple.

l. 25. δοῦναι τὴν θεὸν, 'prayed that the goddess would give to Cleobis and Bito.' The aorist infinitive, expressing here only the action of the verb, derives its apparent future sense from the force of εἴχετο, which implies a looking forward to a fulfilment.

Join δριστον-τυχεῖν, the infinitive being quite analogous here to the Latin supine in *u* with an adjective, = 'best-to-have.'

l. 28. ἐν τέλει ἔσχοντο, 'tenebantur in hoc exitu vilas,' a further description of the foregoing words οὐκέτι ἀνέστησαν.

l. 29. ποιησάμενοι, 'having had made,' Curt. § 481.

§ 4.

l. 3. ἡ δὲ ἡμετέρα, 'Is our prosperity, then, thus flung away by you into mere nothingness?' δὲ suggests an antithesis between the prosperity of Croesus, and that of Tellos and of the two Argive youths.

l. 4. ὥστε . . . ἐποίησας, Curt. § 565, obs. 1, 'put us on a par with.'

l. 6. ἐπιστάμενόν με, 'thou art questioning about human affairs me who know that heaven is altogether jealous and works confusion.' The same thought occurs again in the Story of Polycrates, (see Chap. V). What *we* express in such words as, 'he that exalteth himself shall be abased,' the Greeks put in another way,—that the powers of heaven

could not brook anything that seemed to rival their greatness or their prosperity. The huge animals that walk the earth are stricken by the thunderbolt, for the god will not suffer them to vaunt themselves; and the same bolt singles out the tallest trees and loftiest houses; φιλεί γὰρ ὁ θεὸς τὰ ὑπέρχοντα πάντα κολούειν, Hdt. 7. 10.

ἐν τῷ μακρῷ χρόνῳ. Notice the article, 'the long period' of the world's history.

l. 11. ἐκεῖνο... λέγω, 'but as to the question thou didst put me,' (sc. whether thou wast happy), 'I say not yet that thou art.'

l. 13. μᾶλλον ὀλβιώτερος. See note on sup. §. 3. ἐπ' ἡμέρην ἔχοντος, 'that has enough for one day.'

l. 15. τελευτῆσαι τὸν βίον, 'that he end his life well.' The infinitive is added as an explanation of the 'fortune that accompanies him.'

l. 16. ἰά-πλουτοι. The prefix ἰα, as in the Homeric ἐπισφελῶς, ἰάκοτος, etc., comes from διὰ (through the *j* sound of the iota, i. e. δῖα) and means 'thoroughly.'

l. 17. βίου, genitive of reference, depending on the adverb μετρίως.

l. 19. προέχει τοῦ εὐτυχέος, 'is ahead of the lucky man in only two points.'

l. 20. ὁ μὲν=ὁ πλούσιος. ὁ δὲ=ὁ μετρίως ἔχων βίον.

l. 22. τοισὶδε, 'in the following points; ' the enumeration of these begins with ἀπὸρος, for the sentence opening with ἀπὸρ μὲν introduces some limitations rather than advantages. 'While indeed he is not better able to endure calamity and accomplish' (supply ἐκτελέσαι from sentence above) 'his desire; but these things his good luck keeps off from him; yet is he sound of limb,' etc.

l. 26. πρὸς τοῦτοις, 'besides this.'

l. 27. τὸν σὺ ζητεῖς belongs closely to ὀλβιος, 'that man deserves to be called the happy being whom thou seekest.'

l. 28. ἐπισχέειν, 'wait!' Curt. § 577. Similarly καλεῖν.

l. 30. συλλαβεῖν, 'to unite in himself.'

l. 33. ὥς δὲ, 'even so, no one individual man is all-sufficient.'

l. 36. ἔχων διατελέη, 'continue to hold.'

l. 37. παρ' ἐμοί, 'in my judgment.'

l. 38. δίκαιός ἐστι φέρεσθαι, 'deserves to win.'

l. 40. ὑποδέξας ὄλβον. Notice the force of ὑπὸ in composition, 'having given a glimpse of prosperity.'

l. 41. ἀνέτρεψε, for this use of the aorist see Curt. § 494.

l. 42. ἐχαρίζετο, 'he showed Croesus no favour, and having made him of no account, Croesus dismisses him from his presence' (notice the force of the middle voice), 'having judged that *he* was ignorant who,' etc. In οὔτε... ποιησάμενος the negative only qualifies the participle, and is not carried on to ἀποπίμπεται. The change of subject in the sentence is very awkward; but unless we could venture to read ἀμαθής, and refer only to one subject, Solon, this arrangement is unavoidable. λόγου οὐδενός may be called a genitive of price, or value, Curt. § 421.

II. FALL OF CROESUS.

§ 1.

l. 1. τεσσαρεσκαίδεκάτη. The formation of the ordinal number shows that the cardinal, τεσσαρεσκαίδεκα, is regarded by Herodotus as indeclinable. Thus we have τεσσαρεσκαίδεκα ἔτη.

l. 2. ἐγένετο Κροίσῳ. Cp. διετὴς χρόνος ἐγγόνει ταῦτα τῷ ταμῆνι πρήσσοντι, Hdt. 2. 2. Also Luke 1. 36 'This is

the sixth month *with her* that was called barren,' μήν ἔκτος ἔστιν αὐτῇ.

l. 5. ὥς οὐ προέχουσε, 'when it did not succeed.' The subject to the verb is not στρατίη, but τὸ πρῆγμα, if it be necessary to supply a subject at all; it is, however, better to take the verb as impersonal.

l. 7. Μάρδος. The Mardi, or Amardi, were a nomad Persian people, who followed the regular army of Cyrus, as the Kalmucks accompany Russian troops.

l. 9. φύλακος, the regular form in Herodotus for φύλαξ.

l. 12. τῶν τινα Λυδῶν, for τινα τῶν Λυδῶν. So in § 2 infra, τῶν τις Περσέων.

l. 13. ἐπὶ κυνέην, 'to recover a helmet.'

l. 14. ἀνελόμενον, 'having picked it up.'

l. 15. ἐς θυμὸν ἐβάλετο, like the Homeric phrase ἐν θυμῷ βάλλεσθαι.

l. 16. κατ' αὐτὸν, 'after him,' not identical with μετ' αὐτὸν, 'post illum,' but rather, 'secundum illum,' that is, 'ad eius exemplum.'

§ 2.

l. 2. τὰ μὲν ἄλλα ἐπιεικῆς, 'cetera quidem non ineptius.'

l. 3. εὐεστοῖ, from nom. εὐεστόω.

πάν ἐς αὐτὸν, 'had done all he could with regard to him.'

l. 4. ἄλλα τε... ἐπεπόμφεε. We should naturally expect πεπομφῶς to match ἐπιφραζόμενος, but the finite verb is substituted.

l. 7. μέγα νήπιε, so μέγα νήπιος is applied to the foolhardy Patroclus, Il. 16. 46.

l. 8. ἦν, 'voice.'

l. 9. ἀμφὶς ἔμμεναι, 'longe tibi melius est, hoc procul a te abesse.' ἀμφίς, lit. 'separated,' and so 'afar.'

l. 12. ἀλλογνώσας. ἀλλογοῦν is properly to 'take a man for some one else;' so, generally, = 'ignorare.' Join ἵα ὥς ἀποκτείνω, 'was coming up to slay.' For this form of sentence introduced by γάρ see note on Chap. I. § 2. l. 6.

l. 13. ὑπὸ, 'by reason of,' as below, ὑπὸ δέους.

l. 14. οὐδὲ... ἀποθανεῖν, 'it was no matter to him to be smitten and killed.'

l. 17. ἔρρηξε, 'gave vent to,' of something pent up. So 'rumpere vocem,' Virg. Aen. 2. 129. See Curt. § 400.

l. 19. μετὰ δὲ is the antithesis to πρῶτον.

§ 3.

l. 2. τεσσαρεσκαίδεκα ἔτεα, sc. 560-546 B.C.

l. 4. χρηστήριον. Croesus had been deceived by an ambiguous utterance of the Pythia, and induced to go to war with the Persians, on the promise 'that he should ruin a great empire.' For he forgot that that empire might be his own. The words of the priestess are said to have been, Κροῖσος Ἄλυν διαβὰς μεγάλην ἀρχὴν καταλύσει. This is like the oracle given to Pyrrhus, Ἄιο te, Aeacida, Romanos vincere posse.'

l. 9. τῷ δὲ Κροίσῳ. The construction here changes to *oratio indirecta*, some word like λέγεσθαι being understood. ἐκελθεῖν, 'animum subiisse.'

l. 10. ὥς... εἰρημένον, 'quemadmodum ipsi divinitus esset nuntiatus,' i.e. in accordance with the will of heaven.

l. 11. οἱ=Κροίσῳ.

l. 12. ὥς δὲ ἔρα, 'and that when this [thought] came upon him.' Commentators generally take προστῆναι here as equivalent to προσ-στῆναι, from προσίστημι, as προϊσθῆμι does not seem to give the required sense. For the omission of one σ cp. προ-σχόντας, from προσίχω, Hdt. 1. 2.

FOURTH GREEK READER.

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l. 13. ἀνενικαίμενον. See Buttmann's Lexil. s. v., 'having sighed deeply,' lit. 'having drawn up a deep breath,' from ἀναφέρεισθαι. Then ἀνασπανάζοντα gives the next stage, viz. the audible groan, after the long silence.

l. 16. τίνα τούτων επικαλέοιτο = τίς οὗτος εἴη ἐν επικαλείεσθαι, καὶ τοῦς, not to be taken immediately with προσελθόντας, but, 'and that they . . . having gone up to him.'

l. 19. τὸν ἄν . . . εἰθεῖν. Equivalent to επικαλέομαι τοῖς, ὃν πᾶσι τυράννοισι ἐς λόγους εἰθεῖν [πρὸ] μεγάλων χρημάτων προετίμησα ἄν. The meaning being 'whom I would have given anything to see conversing with princes.' χρημάτων is governed by the comparativel force in προετίμησα.

l. 22. ὄχλον παρεχόντων, lit. 'causing him trouble;' i.e. distressing him by their importunities.

l. 23. ἀρχήν, used adverbially, 'to begin with.'

l. 24. ἀποφλευρίσεια. The mood looks like a reminiscence of the *oratio indirecta* of the last paragraph.

l. 25. ὅσα δὴ εἶπας, 'having said so and so;' this is not a part of Croesus' speech, but a remark put in by the writer to remind us of Solon's saying without quoting all his words again.

ὡς τε αὐτῷ. The construction is carried on from the sentence before; ὡς ἦλθε καὶ ἀποφλευρίσεια, ὡς τε, κ.τ.λ., 'and how everything had turned out for him.'

l. 26. οὐδὲν τι μᾶλλον, 'speaking not so much with reference to himself as to the whole human race.' ἐμὸν refers to Croesus, the main subject of the passage. The actual translation of the words is, 'not at all more with reference to himself than' etc., but the sense of the words is that which is given above; for it is a common Greek idiom to use words that actually express less than is meant. For example, οὐχ ἥμισυ often stands in the sense of μάλιστα.

l. 27. παρὰ ὀφθαλμοῖς αὐτοῖσι, 'in their own eyes.'

l. 30. ἀμύνει, perf. pass. from ἀμυν. τὰ περισχάτα, 'the edges.'

l. 35. ἐπιλεξάμενον, 'having considered.'

l. 37. τὴν ταχίστην, 'as quickly as possible.' Supply ἔδωκεν, Curt. § 405, obs. 2.

l. 39. τοῦ πυρὸς ἐπικρατῆσαι, 'to master the fire.'

§ 4.

l. 4. εἴ τί οἱ . . . εὐαρήθη, 'if anything acceptable had been given him at his hands.'

l. 7. ἐξ αἰθρίης. The preposition is not local. The meaning is not that clouds gathered 'out of' the blue calm sky; but that 'after,' or 'with a sudden change from' calm, the clouds gathered. So in § 3, supra, ἀνασπανάζοντα ἐκ πολλῆς ἡσυχίης.

l. 13. ἀνέγνωσε, 'taught' or 'persuaded you.' The 1st aor. has a factitive sense, as seen in ἔβησα from βαίνειν. ἀνέγνω means only 'recognized.' See Curt. § 329.

l. 16. τῇ σῇ μὲν εὐδαιμονίῃ, i.e. urged thereto 'by thy good-luck, and mine own ill-luck.' He speaks as if their respective fortunes had been like powers of fate driving him on into mad and reckless acts.

l. 18. οὕτω ἀνότης ἐστὶ ὅς τις αἰδέται. This is equivalent to 'nemo est tam demens qui bellum malit,' ὅς τις has a qualitative force.

l. 20. ἐν μὲν γὰρ τῇ, sc. εἰρήνῃ.

l. 21. ταῦτα, subject to γενέσθαι.

III. THE STORY OF CYRUS.

§ 1.

l. 1. *ἔπεμπε ἐπὶ [τούτων] τῶν βουκόλων . . . τὸν ἡπίστατο . . . νέμοντα*, 'he sent to that one of the herdsmen whom he knew to be pasturing,' etc.

l. 3. *ἐπιτηδευτέας*, 'the most suitable,' for the purpose of Harpagus. That is, 'most lonely,' or, 'most dangerous;' where the child would be sure to die speedily.

l. 12. *ὅπως ἂν . . . διαφθαρείη*. This phrase is properly not a final but a modal sentence. That is, it is not exactly equivalent to 'in order that he may perish most quickly,' but, 'in the way in which he might perish most quickly.'

l. 13. *ἐκέλευσε εἰπεῖν*, 'he bade me tell thee.'

l. 14. *περιποιήσῃ*, 'spare it.' *περιποιεῖν* is equivalent to *ποιεῖν τινὰ περιμῆναι*, i.e. 'cause anyone to survive.' So we have *διαφθεῖραι καὶ περιποιῆσαι*, Hdt. 7. 52.

l. 15. *σε διαχρήσεσθαι*, 'that thou shalt endure.' So in c. 167 *οἱ μὲν τῶν Θεακίων τοιοῦτ' ἔργον διαχρήσαντο*. Others render, *ἐκέλευσε εἰπεῖν, διότιρ [αὐτῶν] σε διαχρήσεσθαι*, 'that he (the king) will slay thee.'

ἐπορᾶν ἐκκείμενον, 'to see him exposed.'

§ 2.

l. 3. *τῇ δ' ἄρα καὶ αὐτῇ*, 'now his own wife, just at that time, as fate would have it, is delivered of a child, as the herdsman was gone away to the city.'

l. 6. *τόκου ἀρρωδέων*. This verb is generally construed with an accus., as *ἀρρωδεῖν οὐδὲν πρῆγμα*, Hdt. 7. 51. But the genitive may be used with it, as the thing *αὐτοῖς* which one fears, on the analogy of *δεῖσας τινός*, Soph. O. T. 234.

l. 9. *ἐπύσθη*, 'stood by her.'

l. 12. *τὸ μήτε ἰδεῖν ὄφελον*. In this clause *τὸ* is object to *ἰδεῖν*, 'which I fain would neither have seen.' In the second it seems simpler to make it the subject to *ὄφελον*, supplied from *ὄφελον*. 'And which never ought to have fallen.' Another way is to make *τὸ*, (1st), object to *ἰδεῖν*, and, (2nd), subject to *γενέσθαι*, both constructions being in government with *ὄφελον*. 'Which I would I had never seen—which I would have never befallen.'

l. 21. *τὸν ταῦτα ἐπιθέμενόν μοι*, 'who had laid these injunctions on me.'

l. 23. *τὸν τινασ οἰκετῶν εἶναι*, 'that it belonged to one of the house-servants.'

l. 25. *κλαυθμὸν . . . Ἀρπάγου*, 'the open exhibition of mourning in the house of Harpagus.' *ἐν Ἀρπάγου*, sc. *οἴκῳ*.

l. 26. *πρόκα τε*, 'at once.' *πρόκα* is always followed immediately in Herodotus by *τε*, so that many editions write *πρόκατε* as one word.

l. 28. *θεράποντος*, governed by *πυνθάνομαι*. *ἐνεχείρισε*, 'put in my arms.'

l. 29. *ὡς ἄρα εἶη*, 'saying how he was,' etc.

l. 31 *ἔδε ἐστὶ*, 'here he is.' Cyrus, it will be seen, was thus named after his grandfather.

l. 32. *ἅμα δὲ ἔλεγε καὶ ἀπεδείκνυε*. This use of *καὶ* serves to point the close or immediate coincidence of *λέγειν* and *ἀποδεικνύειν*. Cp. *χρόνος διέφυ καὶ πάντα σφί ἐξήρτυτο*, Hdt.

l. 61. Translate, 'even as he spoke he uncovered and showed the child.'

l. 36. *οὐκ ἔφη οἷός τε εἶναι*, 'said he was not able.'

l. 38. *ἀπολέσθαι*, 'that he shall perish.' The subject changes.

l. 41. *σὺ δὲ ἔδε ποίησον*, 'Do thou do thus.' Here *δὲ* introduces the apodosis to the protasis that begins with

ἐπεί. This construction is common in Homer, and is probably an imitation of poetical usage when found in Herodotus. In Hdt. 5. 40 we find ἐπεί τοῖσιν περιεχόμενόν σε ὁρέμεν τῆς ἔχεις γυναικός, σὺ δὲ ταῦτα ποιεῖς. See Curt. § 628, obs.

l. 43. τέτοκα τεθναῖς, (sc. τέκνον), 'have brought forth a still-born child.'

l. 45. ἀλώσεαι ἀδικῶν, 'wilt be detected cheating.'

l. 46. βεβουλευμένα. Herodotus frequently uses this plural of the adjective or participle, as νομιζόμενά ἐστι, 7. 2. So δῖλα, ἀδύνατα, etc., and, in Homer, φικτὰ, πιστὰ, in the sense of 'escape,' and 'trust.'

l. 48. Join κάρτα with εἰς λέγειν.

l. 51. τοῦτον μὲν παραδιδοῖ. Here μὲν introduces the apodosis to the protasis τὸν μὲν ἔφερε. 'The child which he was carrying, intending to put it to death, this he hands over to his own wife; but his own son,' etc.

l. 53. ἐν τῷ ἔφερε, 'in which he had been carrying.'

l. 55. τρίτῃ ἡμέρῃ, 'the third day after the child had been exposed.' But the Greek idiom, literally, is, 'the third day had come for the child exposed.'

l. 57. τῶν τινὰ προβόσκων: see supra τῶν τινὰ οἰκετιῶν.

l. 58. ἐς τοῦ Ἀρπάγου, sc. οἶκον, as above, ἐν Ἀρπάγου. See Curt. § 411.

l. 60. εἶδε διὰ τούτων, lit. 'saw by their means.' The phrase may be compared with the name given in the next section to the king's principal officer, ὀφθαλμὸς βασιλέως.

l. 62. ὕστερον τούτων, 'subsequently.'

§ 8.

l. 3. αὐται, i.e. the βουκολίαι mentioned above, in the earlier part of the story.

l. 6. ἐπικλῆσιν, 'they chose as their own king the so-

called child of the herdsman.' With ἐπικλῆσιν may be supplied καλούμενον, the noun then standing as cognate or adverbial accusative to the participle. So in Homer, ἐπικλῆσιν καλῶσιν, 'they call by the sur-name,' or ἐπικλῆσιν without a verb, as here, = 'nominally.' See Curt. § 404. The force of ἐπὶ is that the name is properly an *additional* or *extra* title, given for some particular reason.

l. 10. ὡς ἐκάστῳ ἔργον προστάσων, 'appointing to each one *severally* his duty.' This use of ὡς to bring out the distributive force of ἐκάστος depends upon some such completion of the sentence in the mind, as προστάσων ἐκάστῳ ἔργον ὡς ἐκάστῳ προστάσσοι, 'mandans cuique opus faciendum ut cuique mandabat.' So Hdt. 6. 31 ὅπως δὲ λάβῃσι τινὰ τῶν νήσων ὡς ἐκάστην αἰρέοντες οἱ βάρβαροι ἐσσηγήμενον τοὺς ἀνθρώπους, which is equivalent to οἱ βάρβαροι αἰρέοντες τὰς νήσους, ὡς ἐκάστην αἰρέουσιν, κ. τ. λ.

εἰς δὴ . . . ἐκέλευε αὐτόν. The sentence would naturally run εἰς . . . συμπάσσοντα . . . ἐκέλευε, but it begins with the nominative case, as though εἰς were the subject to ἐποίησε, which of course is impossible, as ἐποίησε is really in a parenthesis introduced by γάρ.

l. 14. διαλαβεῖν, 'to arrest,' lit. = ἐκατέρωθεν λαβεῖσθαι, 'to seize hand and foot,' or, 'to seize round the waist.'

l. 15. περιέσπε, aor. 2. (from περιέπω), infin. περιεπέει, imperf. περιέπιπον.

l. 16. μετέβη, aor. pass. from μετίημι, (μαθήμι). ἐπεὶ τε . . . τάχις = 'quasi primum.'

l. 17. μᾶλλον τι, 'he was *more* wounded by the disgrace (ἀνάξια) than by the bodily pain.'

l. 18. ἀποικτίζετο, 'he complained of what he had suffered at the hands of Cyrus.'

l. 19. οὐ Κύρου, i.e. οὐχ ὑπὸ Κυροῦ, 'not saying he had suffered it at the hands of "Cyrus," but from,' etc.

l. 21. ὀργῇ ὡς εἶχε, 'ut erat, ira percitus.' Similar uses

of the verb are εἶ ἔχει, ἀσφαλῶς ἔχειν, ἡμεῖς μὲν ὥς ἔχομεν κομμεύμεθα ἐς Σίριον, etc.

l. 38. λόγον εἶχε οὐδένα (τῶν ἐπιτασσομένων), 'made no account of them.' λέγειν properly means to 'reckon,' 'count,' 'tell,' and so λόγος keeps up this sense in its meaning of 'account.'

l. 39. ἐς δ, as in Homer, εἰς δ κα, 'until.'

§ 4.

l. 3. προσφέρεσθαι ἐς ἑωυτὸν, 'to resemble himself;' that is, as we say, 'to resemble his own.'

l. 4. ἐλευθερωτέρη, sc. ἢ κατὰ δούλου παιδα, 'more independent,' than a slave's child would utter.

l. 6. ἐπὶ χρόνον, 'for a while.'

l. 7. δὴ κοτε= 'tandem aliquando.' ἀνενηχθεῖς. See on ἀνενηκάμενον. (Chap. II. § 3.) Perhaps here with the implied sense of 'having recovered from' his astonishment (ἐκπλαγεῖς).

l. 11. πέμπει, 'dismisses.'

l. 13. μουνωθέντα, 'after he had been left by himself.'

l. 18. ἀνάγκας μεγάλας, 'a great strait.' An euphemism for torture. Cp. Tac. Hist. i. 2. "Supremae clarorum virorum necessitates."

l. 21. τὸν ἔόντα λόγον, 'the real story.'

l. 22. κατέβαινε ἐς λιτὰς, 'went on to entreaties.' κατεβαίνειν (only expressing the opposition to ἀρχόμενος), is here construed both with ἐς λιτὰς and with καλεῶν. With the later construction cp. κατέβαινε αὐτὸς παραιτούμενος, Hdt. i. 90.

l. 25. λόγον ἦδη, 'from that moment made much less account of him.' His only interest in the herdsman was his desire to get the truth out of him; when that was done (ἦδη), he had served his purpose.

l. 34. ποιήσω is probably the 1 aor. conjunct., as it is not uncommon to have in final sentences, after a past tense, the conjunct. first (ποιήσω), followed by the optative (εἴην). The former mood denotes the *primary* object or design.

l. 38. φὰς σέ τε εἶναι. Here we should expect φὰς τε, coupling καλῶς with φὰς, but the order of words is inverted. The Grammarians call this figure Hyperbaton (ὑπὲρ-βαίνειν).

l. 40. κατὰ τὰδε, 'in the following way.' Then ἐντειλόμενος follows to explain what way that was.

l. 42. ἔχρι οὐ τελευτήσει, 'till he shall die.'

l. 43. ἐπιτελέα ποιήσῃ, equivalent to ἐπιτελήσῃ.

l. 46. εἶδον δὲ ἐκείνων. See above § 2 ad. fin.

l. 47. οὕτως ἔσχε, 'such was the case.'

l. 50. τὸν οἱ ἐνεῖχε χόλον, = 'quam in ipsum intus habebat iram.'

l. 51. κατὰπερ= καθ' ὅπερ, 'quemadmodum.'

l. 53. ἐπαλιλλόγητο. παλλολογέειν= πάλιν λέγειν. 'When the story had been repeated by him,' sc. τὸ πρῆγμα.

κατέβαινε λέγων. See above, κατέβαινε ἐς λιτὰς.

l. 55. ἔφη λέγων is a pleonasm not uncommon in Herodotus. It is usually found at the point of change from *oratio obliqua* to *directa*. 'He went on to say.'

l. 56. ἔκαμνον μεγάλως, 'I was sore-distress, and I reckoned it not as a light matter being put at an enmity with my daughter.'

l. 58. τοῦτο μὲν . . . τοῦτο δέ. See above (Chap. II. § 2).

l. 60. σῶστρα, 'thank-offerings for preservation to those of the gods to whom the honour is due.'

§ 5.

l. 1. προσκυνήσας. The Oriental salutation, as frequently in the Bible, 'bowed down with his face to the earth.'

l. 2. *μεγάλα ποιησάμενος*, 'thinking it a great matter.'
 ἡ ἀμαρτία . . . ἐγγένει, 'his disobedience had turned out so well for him, and that under such lucky circumstances he had been bidden.'

l. 5. *τρία καὶ δέκα κου μάλιστα*, 'near about thirteen.'

l. 10. *κατὰ μέληα*, 'limb by limb;' like the Homeric *διαμελίσσιντα τάρμεν*.

l. 16. *τοῦ παιδός*, genitive after *τὰ ἅλλα πάντα*.

l. 22. *καὶ κάρτα ἡσθῆναι*, 'that he had been *very* much delighted.' *καὶ* goes directly with *κάρτα*, as above, *καὶ μεγάλως*, etc.

τοῖσι προσέειπε, the antecedent to *τοῖσι* is the unexpressed subject to *παρέφραση*: '*illi quibus erat mandatum*.'

l. 25. *προστάτης* or *προσστάντης*. See note on Chap. II. § 3. l. 12.

l. 28. *οὔτε . . . γίνεται*. This combination of *οὔτε . . . τε* is unusual: we might expect *οὐκ ἐξεκλήγη, ἀλλὰ . . . γίνεται*, or perhaps *οὔτε ἐξεκλήγη οὔτε ἐκτός ἑαυτοῦ γίνεται*. But cp. *ὅπως μήτε ἀλισθεῖν ἴτι οἱ Ἀθηναῖοι, διασκευασμένοι τε εἰν*. Translate, 'He showed no horror, but refrains himself,' lit. becomes within himself, i. e. in his own control.

l. 30. *βαβρόκοι*, from *βαβρώσκω*.

l. 33. *ἀντεῦθεν δέ*, 'and after that, he was going, I suppose, to collect all (the remains) together and bury them.' *ἤμαλλε*, 'was likely,' expresses the writer's notion of what would probably happen.

§ 6.

l. 2. *ἄλλως . . . εἶχε*, sc. *δηλῶσαι*, 'was able (to show it) in no other way.' There were guard-houses and patrols at all the bridges and passes on these roads.

l. 4. *λαγὼν μηχανησάμενος*. The way in which he 'prepared' the hare, was by slitting it up, and 'plucking off none of the fur, but [leaving it] just as it was;' then he

inserted his letter, and 'sewed it up again.' We should expect after *οὐδὲν ἀπορίδας* [*ἀπορίδω*], to find another participle like *ἔδωκε δὲ ὥσπερ εἶχε*.

l. 8. *ὡς θηρευτῇ*, 'as though to a huntsman.'

l. 10. Join *ἀπὸ γλώσσης* with *ἐπαπεῖν*, 'to bid Cyrus by word of mouth.' *Κύρον* is the subject to *διελεῖν, μηδὲνα* to *παρεῖναι*.

l. 15. *ἐπελόγετο*, 'read it over,' lit. pondered its meaning; cp. II. § 3.

l. 16. *σὲ γὰρ θεοί*. This sentence really gives the reason for the imperative *τίσαι*, the force of *γὰρ* here being, '"inasmuch" as the Gods regard thee, "therefore" avenge thyself upon,' etc.

l. 18. *κατὰ μὲν γὰρ*, 'for, as far as his intention went, thou art a dead man.' The full form of the sentence would be *τὸ μὲν γὰρ κατὰ τὴν τοῦτου προθυμίην . . . τὸ δὲ κατὰ θεούς*, 'for on the one hand . . . but on the other, thanks to the gods and me, thou livest.' But *τὸ μὲν* is not expressed.

l. 20. *καὶ πόλλαι*, 'long, long ago.'

πάντα is here subdivided into 'both what you suffered and what I suffered.'

l. 24. *τῆσπερ*, '*cuius terrae dominus est Astyages, huius tuus dominus*.'

l. 28. *ἢν τε . . . Μήδων*, 'or if any one else of the notable Medes' be chosen general.

l. 30. *πρὸς σέο γανόμενοι*, 'taking your side.' So *πρὸς πρὸς εἶναι*. See Curt. § 467.

l. 32. *τοῦ γε ἐνθάδε*, 'matters here being all ready.'

§ 7.

l. 2. *Γύνδη*. Gyndes is the modern *Diydlaḥ*; Cyrus was on the march from Ecbatana, otherwise the *Gangir*, which is actually divided at Mendalli into a multitude of petty streams, might seem to have a better claim.

l. 3. ἐκδοδοί, 'empties.'

l. 4. τοῦτον δῆ. The original construction of the paragraph beginning with ἐπεὶ τε is forgotten after the parenthetical description of the Gyndes, and is taken up again in an altered form by ὡς διαβαίνειν ἐπαιρῶτο; the apodosis to which is introduced by ἐκδοδοί.

l. 7. ἵππων ἱππων. These horses were sacred to the sun (Mithras), and drew the sacred chariot of Zeus (Ormuzd).

ἰβριος, 'petulantia,' 'skittishness.'

l. 8. συμψήσας, (ψάω), 'having swept him away,' carried him off under its waters, φέρων μιν ὑποβρύχιον.

l. 10. τοῦτο ὑβρίσαντι. See Curt. § 401.

l. 12. τοῦ λοιποῦ. See Curt. § 426.

καὶ γυναῖκας, 'that even women should cross it.'

l. 14. μετείς, (μεθίμι), 'having abandoned.'

l. 15. κατέτεινε ... διώρυχας, 'he marked out and drew 180 channels by the straight line.' It seems simpler thus to take ὑποδέξας as merely meaning, 'designans ducendas, sc. fossas'; others make σχοινοτενέας a predicate both with κατέτεινε and ὑποδέξας. This use of a cord to trace a straight line is found in Homer, though under different circumstances, where Odysseus squares his barks of timber καὶ ἐπὶ σταθμὴν ἵδυνεν.

l. 18. πάντα τρόπον, 'in every direction.' As there were 180 channels branching from either bank of the river, the total number was 360.

l. 19. οἷα, like εἰς, = 'quippe,' 'utpote,' is often used with participles and genitives absolute. See Curt. § 587. 6.

l. 20. ἦντο, from εἶναι, Ionic form of εἰνέναι. Cp. Hom. Od. 5. 243 οὕτως δέ οἱ ἦντο ἔργον.

τὴν θαρεῖην, sc. ὥρην, 80 τὴν χειμερινήν, Hdt. 1. 202.

l. 21. αὐτοῦ ταύτῃ, lit. 'there in that place' = 'in that same place.' So often in Homer, αὐτοῦ τῷδ' ἐνὶ χώρῃ.

§ 8.

l. 3. ἐπὶ λαμπῇ, properly used of the break of day; here applied to spring, as the dawn of the year. In Hdt. 8. 130, we have ἱαρος ἐπὶ λαμπραντος.

l. 7. ἐσσωθέντες, from ἐσσω, a dialectical form of the ordinary ἡσάω.

l. 10. προ-εσ-έξαντο, Ionic 1 aor. from προσάγομαι, 'brought beforehand into the city.'

l. 11. λόγον οὐδένα. See above, § 3.

l. 13. ἀνωτέρω ... προκοπτομένων, 'and since his affairs were advancing not one whit the farther.' The metaphor in προκόπτειν is from pioneers cutting and clearing away in front of an advancing army.

l. 15. τὸ ποιητέον οἱ ἦν = 'quid sibi erat faciendum.'

l. 17. ἐξ ἐμβολῆς, 'just off the inlet,' where the river flows into the city.

l. 18. ὑπὸθε, as we say 'below'; the city is regarded as facing up the stream. The combination of ἀπασαν with ἱέρους seems inaccurate; the difficulty may be avoided by supplying ἱέρους before the words ἐξ ἐμβολῆς, 'he posted all his serviceable troops, some at the inlet, others at the outfall.'

l. 26. λίμνην ἐοῦσαν ἑλος. This was a lake or reservoir which had been dug by the Babylonian queen Nitocris, as part of her engineering works on the channel of the Euphrates. This reservoir was now a marsh.

l. 27. ὑπονοστήσαντος, 'having sunk down.'

l. 30. Join ὥς with μέλιστέ κη, to which it adds a general or indefinite force = 'as near as may be to a man's mid-thigh.'

l. 31. κατὰ τοῦτο resumes κατὰ τὸ ρέεθρον, after the parenthesis ὑπονοστήσας ... κη, 'along it, I repeat.'

l. 34. οὐδ' ἂν ... διέφθειραν, 'the Babylonians, having

not so much as suffered the Persians to enter the city, would have destroyed them utterly.' This literal translation shows that the whole sentence is an affirmative one, and that the negative οὐδὲ belongs only to περιιδόντες. The position of the ἄν may be accounted for, because it belongs to περιιδόντες as well as to διέφθειραν, the sentence really consisting of two clauses (though blended into one by the use of the participle), οὐδ' ἄν περιιδὼν . . . κάκιστα ἄν διέφθειραν. In the next sentence we have κατακλιθέντες ἄν . . . ἔλαβον ἄν σφείας. Here the first ἄν serves as a signal to show that the form of the sentence is conditional, and the particle is repeated, when, after the long parenthesis, the principal verb occurs.

l. 36. τὰς πυλῖδας ἐς τὸν ποταμὸν ἐχούσας, the participle used with intransitive sense, as we say, 'giving on the river.' The river flowed through the city, dividing it into two main sections. Along each bank of the river ran a low brick wall (αἰμασίη). The city intersected by streets at right angles to each other; some of them parallel to the river, the others leading directly down to it, and ending in a wicket (πυλίς).

l. 39. οὐν δέ, the antithesis to εἰ μὲν νυν, above, line 32.

l. 40. παρέστησάν σφι, 'were upon them.'

l. 41. οἰκημένων, equivalent in sense to the more usual οἰκιστῶν.

τῶν . . . ἐαλωκότων, 'after that the parts about the outskirts of the city had been taken.' There is nothing surprising in the story that the inhabitants of the central part of the city knew nothing of this, when we consider the dimensions that Herodotus gives us of the city of Babylon; describing it as a square, each side of which was 120 stadia, or 480 stadia in all, representing a circuit of about 55 English miles.

l. 43. μανθάνειν, the infinitive is made to depend upon

the verb in the parenthetical sentence, ὡς λέγεται ὑπὸ τῶν πατρὶς οἰκημένων. So in Hdt. i. 65 ὡς δὲ αὐτοὶ λέγουσι Λυκούργον ἐκ Κρήτης ἀγάγεσθαι ταῦτα, where the infinitive stands as if λέγουσι and not ὡς λέγουσι had preceded.

l. 46. καὶ τὸ κάρτα, lit. 'found it out very much indeed,' that is, learned it in terrible earnest.

l. 47. τότε πρῶτον. Babylon was taken a second and a third time by Darius Hystaspes.

δραίρητο, Ionic form of the pluperf. pass. of αἰρέω. In Attic the perf. and pluperf. are ἤρημαι and ἤρήμην respectively.

§ 9.

l. 1. Μασσαγετίων. The Massagetae lived eastward of the Caspian, probably on the most southern portion of the Steppe region, the deserts of Kharesm, Kizilkhoum, etc.

l. 3. τῇ λόγῃ, 'in pretence.' He was not wooing her for herself, but for her kingdom.

l. 4. μὴν = Κύρον, not to be joined with αὐτήν.

l. 5. ἀπέπειπε, 'forbade him.'

l. 6. προεχώρει, used impersonally, 'seeing that he got no advantage by guile,' lit. that it did not advance for him.

l. 7. Ἀράξης. Probably we must understand by the Araxes, in this passage, the Jaxartes (Sir), and not the historical Araxes or Aras, or else the Oxus (Amoo). Possibly the name Aras or Rha was given by the natives to all streams, which would account for Herodotus' perplexity.

l. 9. διέβασιν, in predicative apposition to γαφύρας, 'to afford a passage.' The 'towers' built upon the boats that 'served to ferry them across,' were to prevent the bridge being attacked and broken up by the enemy.

l. 13. Μήδων. In the time of Herodotus the distinction between Median and Persian was hardly recognized.

l. 14. παῦσαι . . . σπεύδεις, 'stop busying yourself with your present business.' This form of sentence is like χρῶν δὴ σε ποιεῖν τὰ ποιεῖς, 'facere quae facis.'

l. 15. ἐς καιρὸν, 'to thine advantage.'

l. 16. ἡμέας ἀνέχου δρέων, 'endure seeing' (that is, 'endure to see') 'us.'

l. 17. οὐκ ὦν. In Attic prose we should expect the sentence to run, ἐπεὶ οὐκ ἐβελήσεις, 'since thou wilt not choose' . . . σὺ δὲ, φέρε, μύχθου ἄφες, 'therefore give up the toil.' But here, instead of the one part of the sentence being made dependent on the other, the meaning is given in two separate clauses, 'thou certainly wilt not choose;' 'do thou then,' etc.

l. 18. ἀλλὰ . . . εἶναι, 'but anything rather than keep quiet.'

l. 19. δι' ἡσυχίης is like δι' ἀργίης, διὰ φόβου εἶναι. See Curt. § 458 c.

l. 28. συμβουλευόμενος . . . ποιήη, 'consulting with them which of the two he shall do.' ποιήη, deliberative conjunctive.

l. 29. συνεξέπιπτον, 'the opinions of them all coincided together.' The metaphor in συν-εκ-πίπτειν is from the ψῆφοι or voting pebbles being emptied out of the urn. Here it is easily applied to γνῶμαι, that word being equivalent to ψῆφοι in its general sense.

§ 10.

l. 3. εἰπὼν . . . ὅτι . . . ἀποστρέψαι. Sometimes in Greek, though the dependent sentence begins with ὅτι, the infinitive mood follows instead of a finite tense. It is more common when a long parenthesis comes in between, during which the force of ὅτι has been, it may be said, forgotten. Here there is no such reason, and the con-

struction must be accounted for on the ground that ὅτι serves only as a mark to show where the quoted words begin. What Croesus had said πρότερον to Cyrus was, ἐπεὶ τί με θεοὶ ἔδωκαν δοῦλόν σοι, δικαίῳ, εἴ τι ἐνορίῳ πλέον, σημαίνειν σοι, Hdt. i. 89.

l. 6. παθήματα—μαθήματα. Appearing in Aeschylus in the shorter form πάθος, μάθος. In English, 'pain' and 'gain' would give something of the intentional jingle.

l. 8. τοιαύτης, i. e. ἀθανάτου.

οὐδὲν πρήγμα, 'no good.'

l. 11. κύκλος. The same idea as in the Wheel of Fortune.

l. 13. ἤδη ὦν, 'without more ado then.' "Ἢδη introduces the application of these remarks to the present case. Its use implies that the opinion of Croesus which follows is the immediate consequence of the views stated above." Woods.

l. 14. τὰ ἔμπαλιν ἤ, 'the very contrary to.' Adverbial accusative with γνώμην ἔχω.

l. 17. προσαπολλύεις, 'thou lovest therewith.'

l. 19. ἐπ' ἀρχὰς, the plural expressing 'provinces,' or perhaps 'satrapies.'

ἐλῶσι, fut. contracted from ἐλαύνω. So below ἐλῆς.

l. 20. νικῶν Μασσαγέτας comes in awkwardly here. It is a sort of echo of νικῶν δι' at the beginning of the sentence, and it serves to limit the vagueness of νικῶν to the special hypothesis of 'supposing you to conquer the Massagetæ.' But, after all, the clause is superfluous.

τῶντ' γὰρ, 'for against that notion I will set this (as an alternative).' τῶντ' is explained by the words ὅτι . . . Τομύριος. In ἐκείνῳ he refers to his previous words νικῶντες Μασσαγέται οὐ τὸ ὀπίσω φεύξονται, ἀλλ' ἐπ' ἀρχὰς τὰς σὰς ἐλῶσι.

l. 23. τῆς ἀρχῆς, genit. after ἰδύ.

FOURTH GREEK READER.

X

1. 24. ἀπηγγεμένον, from a deponent verb, but with a passive force, as elsewhere in Hdt. μεμμημένον, κατεργασμένον.

1. 26. διαβάντας is the accusative because it forms the subject to infin. προελθεῖν, 'that we having crossed the river, advance over as much [ground] as they pass through [in their retreat before us].'

1. 27. τάδε ποιούντας, 'acting as follows.' τάδε is explained by the paragraph beginning τοῦτοις ὡν τοῖσι ἀνδράσι.

1. 32. προθεῖναι is in the same construction as the infinitives προελθεῖν and πειρᾶσθαι above, namely, after δοκεῖ. 'My view is that we having with lavish hand killed many of our sheep, should set before these men a feast.'

1. 36. τὸ φλαυρότατον = that part of his army which is called above τὸ ἀχρήϊον τοῦ στρατοῦ.

1. 39. ἀποδείξ. So Hdt. 1. 59 ἔργα ἀποδείξάμενοι (ἀποδείκνυμι) μέγαλα.

§ 11.

1. 1. συνέστασαν, 'were at variance,' 'clashed together.'

1. 4. κατὰ = καθ' ἃ, 'proul.'

1. 7. ἔδιδου. Notice the force of the tense, 'was giving;' i. e. purposed to give. This custom of the Persian king to name a successor before he took the field, is mentioned by Herodotus, 7. 2 δεῖ μιν (Δαρείου) ἀποδέξαντα βασιλέα κατὰ τὸν Περσίων νόμον οὕτω στρατεύεσθαι.

1. 14. καθαροῦ, 'able-bodied;' lit. 'clean' or 'clear,' without the hindrance of τὸ ἀχρήϊον.

1. 18. ἀλεξιμένους, from pres. ἀλέξομαι, 'though defending themselves,' i. e. notwithstanding their resistance.

ἰδόντες, agreeing by a *constructio ad sensum* with the noun of multitude τριτημορίῃς, Curt. § 362.

§ 12.

1. 4. μηδὲν ἐπαρθῆς . . . εἰ . . . ἐκράτησας, 'Be not elated . . . that . . . you have overmastered.' The words τοιοῦτον φαρμάκον resume and explain ἀμπελίνην κάρκινον.

1. 7. ἐπαναπλέω, 'come bubbling up to the lips.'

1. 9. κατὰ τὸ καρτερόν is the antithesis to δολώσας.

1. 10. ἐπέλαβε τὸν λόγον, 'accept my proposal.'

1. 12. κατυβρίσας τριτημορίδι. For this unusual construction with dative cp. ἀγῶματι καταγελᾶν, Hdt. 3. 37.

1. 15. ἐπέων ἀνεπιχθέντων, '*verborum quae remuntiabantur*,' from ἀποφέρειν.

1. 18. ἀνῆκε, 'set him free,' i. e. by its effects passing off. ἀνέται is a picturesque word, analogous to the expression δῆσας φρένας οἶνον.

ἵνα ᾦν κακοῦ. See Curt. § 638. 1.

1. 19. ἔτυχε, sc. τοῦ λυθῆναι, 'obtained [his freedom].'

1. 20. τῶν χειρῶν ἐκράτησε, 'got the use of his hands.'

§ 13.

1. 3. δοῦναι, sc. ταύτην τὴν μάχην [πασίων] δοῦναι.

1. 5. οὕτω τοῦτο γινόμενον, 'that the affair took place as follows.'

1. 9. συνέχεσθαι, 'they closed.'

1. 12. αὐτοῦ ταύτη. See above § 7 ad fin.

1. 13. τὰ πάντα, 'in all,' sc. from v.c. 558-529.

1. 15. ἐδίξηντο. The verb δι-ξιν is really a reduplication of the same root that appears in ζη-τεῖν (ζη=δη). In the middle voice the forms δίξεσθαι and διξῆσθαι are both used by Herodotus.

1. 18. ἐπέλεγε, 'uttered them over (ἐπὶ) the body.'

§ 1.

l. 1. Πηλουσίω. The Pelusiac mouth of the Nile was the most easterly of the seven branches. It was so called from the city of Pelusium on its right bank.

l. 4. τὴν ἀνυδρον, sc. γῆν.

l. 7. πλήθει πολλῶν. So we find Hdt. i. 51 μέγαθι μεγάλους.

l. 9. κατειληθέντων, (κατειλέω), 'cooped up.'

l. 10. ἀνὰ ποταμόν, 'up the river,' sc. the Nile. The fleet of Cambyses contained Phoenician, Cyprian, and Ionian ships, as well as ships from Lesbos, the chief city of which is Mytilene.

l. 13. ἅλεις, (from ἀλῆς), 'all together,' *en masse*.' The same root appears in the word ἀλίζειν, but ἀλῆς does not occur in Attic writers, who use ἀθρόος instead.

l. 17. παρέστησαν, 'in *deditionem venerunt*.'

προσεχέες, 'adjoining the Egyptians.' This includes the various communities of Libyans settled between the Egyptians in the East and Cyrene and Barca in the West. See Hdt. 4. 168-172.

l. 19. ἐτάξαντο. Notice the force of the middle voice, = *tributum sibi ipsis imposuerunt*.'

l. 21. ὁμοίως καὶ, as in Lat. *aeque ac*.'

ἕτερα τοιαῦτα takes up the words above, from παρίδοσαν τὸ ἐπεμπον.

§ 2.

l. 1. τεῖχος, 'the citadel,' or 'fort.' So the forts in Scythia are spoken of as ὅκτω τεῖχεα μέγала, Hdt. 4. 124.

l. 2. κατίσας ἐπὶ λύμῃ, 'having made him sit there, by way of degradation.' So in Soph. Aj. ἐπὶ λώβῃ.

l. 5. διεπειράτο τῆς ψυχῆς, 'put his courage to the test.'

l. 6. στείλας goes with ἐσθήτι, 'having equipped.'

l. 7. ἐπ' ὕδωρ, as we say, 'for water.'

l. 8. ἀπολέξας must not be taken directly with ἀνδρῶν, but παρθίνους is to be supplied again, in the sense of 'virgin daughters,' or else ἀπολέξας may stand as a parenthetical sentence, 'having selected them.'

l. 10. παρήϊσαν, (παρίεναι), 'passed by.'

l. 12. ἀντέκλαιον, 'wept responsive to their daughters' tears.'

l. 13. ἔκυψε. This means that his head was bowed so that his features were not seen, as the procession passed.

l. 14. δεύτερα, adverbial, = 'next.'

l. 17. δεδεμένους. The participle agrees, by a *constructio ad sensum*, with τὸν παῖδα μετ' ἄλλων, because these words are really equivalent to a plural, i. e. τὸν παῖδα καὶ ἄλλους.

l. 18. Μυτιληναίων is genit. after τοῖσι ἀπολομένοισι.

l. 24. δεινὰ ποιούντων, 'sore distressed at it,' lit. making a terrible thing of it.

τὸ αὐτὸ . . . θυγατρὶ, 'he only did the same that he had done at his daughter[*'s passing*].'

l. 26. συνήνεικε, 'it fell out,' 'happened.' ὥστε follows with infinitive, as in Hdt. i. 74 συνήνεικε ὥστε τῆς μάχης συνεστεώσης τὴν ἡμέρην ἐξαπίνως νύκτα γενέσθαι.

τῶν συμποτέων οἱ ἄνδρα, 'a man of *his* boon companions.' For this use of οἱ, the *ethical* dative, see Curt. § 432 foll.

l. 27. ἀφῆλιξ is properly one who has passed the prime or ἡλικία, = ὡς ἀπὸ τῆς ἡλικίας ὢν.

ἐκπεπτωκότα ἐκ τῶν ἐόντων, 'qui ex bonis exciderat,' 'who had been deprived of his property,' lit. of what was [his]; cp. the expression ἡ οὐσία.

l. 28. ὅσα πτωχὸς, sc. ἔχει, to be supplied out of ἔχοντα. προσαιτέοντα, 'begging an alms of the army.'

l. 32. ἐπλήξατο. Notice the middle voice, as expressing an action done upon one's self.

l. 33. φύλακοι. See on II. § 1. l. 9.

l. 34. ἐξ ἐκείνου, so τὸ ἐκ Κύρου προσαχθέν.

ἐπ' ἐκάστη ἐξόδῳ = 'each time the procession passed,' lit. at each going forth.

l. 40. προσήκοντα, 'related.'

l. 43. ἀνακλαίειν, supply ἐμὲ as subject.

l. 46. ἐπὶ γήραος οὐδῶ, the same words in II. 24. 486.

καὶ ταῦτα . . . Κροῖσον. In this sentence, both δοκέειν and δακρύειν depend really, though not grammatically, on λέγεται. 'It is said that these things pleased him; it is said that Croesus wept;' but this construction is confused by the insertion of ὡς before λέγεται. See for same construction IV. § 8 ad fin. Then there is a difficulty about ὡς ἀπεινεχθίνα. On the analogy of similar sentences in Herodotus, we might supply ἤκουσε, 'when [he heard] these things reported by the messenger, [it is said] that they seemed to him to have been well said.' Or perhaps, '[it is said] that these things, as reported by the messenger, seemed,' etc.

l. 49. ἐπισπόμενος, from ἐπισπένσθαι, in its simplest sense, 'following,' 'accompanying.'

l. 51. ἐσσελθεῖν, 'stole into his heart.'

l. 52. τὸν τέ οἱ παῖδα, like τὸν συμποσίην οἱ ἄνδρα sup.

οἱ τὸν ἀπολλυμένων. The present tense keeps its full force; 'those who were in the way of death;' or actually 'being slain,' for the massacre had begun.

l. 53. ἀναστήσαντας, agreeing with τινάς, the subject to ἄγειν, understood.

l. 54. οἱ μετόντες, 'those who went for him.' Cp. the common use of μετέρχεσθαι.

l. 57. ἐνθα, i.e. παρὰ Καμβύση. τοῦ λοιποῦ. See Curt. § 426.

ἔχων οὐδὲν βίαιον, 'enduring no severities.'

l. 58. πολυπρηγμονέειν, 'to be over-busy.' This is a sort of euphemism for 'promoting revolt,' like the familiar phrases, πεντερρίζω, 'novas res struere.'

ἀπέλαβε, 'would have got back.' ἀπολαμβάνειν, of taking again what is your own. There was once a dispute, in the time of Demosthenes, between Philip and the Athenians, turning on the point whether he should *be said* δοῦναι or ἐποδοῦναι, in the case of certain possessions to which they laid claim and which he was willing to cede; cp. Matt. 22. 17, 21: but here Psammenitus would only have been a satrap, for he was not said βασιλεύειν but ἐπιτροπεύειν.

l. 60. τῶν, (= ἐν βασιλείῳ), depends upon τοῖσί γε παισὶ, but the relative was forgotten after the parenthesis, and so the demonstrative αὐτῶν is introduced.

l. 63. ἀπιστὸς ἦλθ, 'was caught disaffecting.'

§ 3.

l. 7. ὁ Αἰθίοψ, 'the Ethiopian king.' So we find, in a corresponding sense, ὁ Λυδός, ὁ Μῆδος.

l. 8. κατόπται, predicate, 'as spies.'

l. 10. πολλοῦ προτιμέων, 'valuing very highly:' lit. preferring beyond much; the genitive is used because of the comparative force in the verb. See on I. § 3 τὸν ἂν πᾶσι τυράννοισι προτίμησα μεγάλων χρημάτων ἐς λόγους εἰσθῆν.

l. 17. οὕτω εὐπετέως, 'as easily as this.' Here we must suppose the Ethiopian king draws the bow with scarcely an effort.

l. 19. πληθεῖ υπερβαλλόμενον, sc. τοὺς Αἰθίοπας. So πάντας υπερβαλλόμενος τῷ ὕψει, Hdt. 2. 175.

l. 21. ἐπὶ νόον τράπειν τινὶ is used by Herodotus in the

sense of 'in animum inducere alicui,' 'to put it into any one's mind.' So ποίειν ἐπὶ νόον, Hdt. 1. 27.

l. 22. προσκτῆσθαι τῇ ἐωυτῶν, 'to acquire in addition to their own.'

l. 23. τοῖσι ἤκουσι, sc. the messengers who had come, and who were then in his presence.

l. 25. εἰπάντων. Notice the 1st aor. forms εἶπα, εἰπάμην, as well as the 2nd aor. commonly in use, εἶπον, εἰπόμην.

l. 26. δολεροῦς, δολερᾶ, = 'unreal,' 'sham;' the garment had not its natural colour. Cp. the Latin use of 'fucatus.'

l. 28. τὸν χρυσοῦν στρεπτὸν εἰρώτα, [sc. αὐτοῦς], 'he asked them about the necklace.' Double accusative is used with verbs of asking, Curt. § 402.

l. 30. τὸν κόσμον seems to mean here, 'the way of wearing them.'

l. 37. ἐπείρετο, from ἐπείρεσθαι, used for the more common word ἐπερωτᾶν.

l. 38. μακρότατον, a predicative addition, = 'at the longest.' Cp. ὅτεοισι τῶν ἰθύνων ἀλκίμοισι ἐνετίγγανε, Hdt. 2. 102.

l. 40. πυρῶν. We should gather from this that the Ethiopians were unacquainted with the cultivation of corn. They lived on κρέα ἰφθὰ καὶ πόμα γάλα.

l. 43. κόπρον. They must have explained to the king about the manuring of crops.

l. 44. ἀνέφερον, quite literally, 'picked [themselves] up.'

l. 45. τοῦτο ἐσσοῦσθαι, 'were beaten in this point.' τοῦτο is equivalent to the 'internal object,' sc. τήνδε ἥσαν ἐσσ. See Curt. § 400 foll.

§ 4.

l. 3. λόγον ἐωυτῷ δοῦς, = 'having considered,' lit. rendered account to himself.

l. 5. οἷα. Curt. § 587. 6.

l. 6. Ἑλλήνων, who formed, as was stated above, his marine.

l. 9. ἀπέκρινε, 'separated,' 'drafted off.'

l. 11. ἐξανδραποδισαμένους. The case of the participle does not follow that of the object of ἐνετέλλετο, but is attracted into the case of the subject to ἐμπρῆσαι.

χρηστήριον. The famous temple of Jupiter Ammon was built in the Libyan desert, in the Oasis of Sywah, as it is now called.

l. 15. σιτίων ἐχόμενα differs very little from σίτια, = 'everything in the way of food,' 'connected with food.' So τὰ ονειράτων ἐχόμενα, Hdt. 1. 120. Here ἐπιλείπειν is joined with a personal accusative, as ὕδωρ μιν ἀπέλιπε, Hdt. 7. 21. 'All that they had in the way of food had failed them.'

l. 16. καὶ τὰ ὑπόζυγια, 'even the beasts of burden failed.'

l. 17. γνωσιμαχεῖν, = 'priori suae sententiae repugnare.' The translation, 'changed his mind,' gives the general sense, but it loses the graphic expression that implies the struggle with the previous opinion.

l. 18. ἐπὶ, 'after.'

l. 22. ψάμμον, = the sands of the Libyan desert.

l. 23. ἐκ δεκάδος, 'from every ten.'

l. 32. Ὅασιν πόλιν. The word Ὅασις is probably nothing more than an attempt to express in Greek letters the Egyptian word 'Wah,' a 'dwelling' or 'inhabited spot.' The city and its surrounding scenery probably lay near the modern El Kharjeh in the larger and more southerly of the two Oases, in the desert of Sahara.

ὅτι μὴ = 'nisi.' See Curt. § 633 b.

l. 35. λέγεται ... ἐπειδὴ ... λέναι. In oratio obliqua it is not unusual for temporal conjunctions to be followed by an infinitive, instead of by a finite verb.

l. 38. μεταξύ κου μάλιστᾶ, 'had got pretty nearly between.'

l. 39. ἄριστον, 'breakfast.'

§ 5.

l. 2. Ἄπυς, the sacred calf at Memphis, was peculiarly consecrated to Phthah, the Egyptian God of Light, and was worshipped in a splendid court of his own. The appearance of the sacred calf, which was recognised by certain marks or distinguishing features, was the signal for a festival of great rejoicing. The calf was supposed to enshrine the soul of Osiris, which, when one calf died, migrated into the body of another. We may suppose that there had been a long period during which no sacred calf had been found to satisfy the requirements of the priests, and now the citizens of Memphis were just celebrating his appearance.

l. 5. Join πᾶγχυ with καταδόξας, 'being strongly of opinion.'

l. 6. χαρμόσυνα, 'were making these demonstrations of joy because of his ill-success.'

l. 8. ὅτι, 'why.'

l. 10. τότε δέ, 'but were doing so then.'

l. 12. διὰ χρόνου. See Curt. § 458 c.

l. 18. οὐ λήσεν, 'it should not escape his notice,' that is, 'he would soon see, whether a tame god had come among the Egyptians.' The Persians, who neither built temples nor erected statues of their gods, would have little sympathy with so gross a form of animal-worship as this.

l. 24. γέλως, 'with a burst of laughter.' See Curt. § 496, obs. for the force of the aorist participle.

l. 26. τοιοῦτοι, predicative. θεοί is the subject of the verb.

l. 27. ἐπαύοντες, = here αἰσθανόμενοι, 'feeling.'

l. 28. γέλωτα, 'a laughing-stock.'

l. 29. τοῖσι ταῦτα πρήσσουσι, 'those whose business is to do this.'

l. 33. ἐδικαιώοντο, 'were punished,' lit. got their deserts.

l. 36. λάθρη Καμβύσῃ. See Curt. § 415 ad fin.

§ 6.

l. 2. τὸν ἐτίμα . . . καὶ οἱ. Cp. Hdt. 3. 31 ἀδελφεή, τῇ καὶ συνοίκεε καὶ ἦν οἱ ἀπ' ἀμφοτέρων ἀδελφεή. When to a relational sentence a second clause is appended which requires a different case of the relative, the construction sometimes changes from the relational altogether to the demonstrative. See Curt. § 605 c. obs.

l. 9. πλεόντως προσκίεσθαι, 'art over and above devoted.' τὸν μὲν, = Prexaspes; τὸν δέ, = Cambyses.

l. 14. οἱ συνέδρων ἰόντων, 'ipsi adsidentium.'

l. 16. πρὸς τὸν πατέρα, 'in comparison with his father.'

l. 17. ἐκείνου, i. e. all his father's possessions.

l. 18. τὴν θάλασσαν must mean the S. E. portion of the Mediterranean; and the reference is to the successes of Cambyses on the Syrian and Phoenician coasts, and in the island of Cyprus.

l. 31. φάσαι, imperatival infinitive, 'Say.'

l. 35. ὅς δέ . . . ἐνευρεθῆναι. See IV. § 4. l. 35.

l. 41. ἐπίσκοπα, 'truly,' 'accurate,' lit. on the mark.

l. 43. τὸν θεὸν, perhaps Apollo, god of archery.

V. THE STORY OF POLYCRATES.

§ 1.

l. 2. βεβωμένα. So καὶ οὕτω Ἀλκμαιονίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα. Similar to this is the use in Attic of περιβόητος.

l. 3. ἰθύσει, = 'pergeret.' Cp. Hom. Il. 6. 2 ἴθυσεν μάχη.

l. 6. ἔφερε καὶ ἤγε. In this common phrase, expressive of the various ways of 'annexing' the property or persons

of enemies, it will be seen that *ἀγειν* belongs strictly to animate things that are carried off; *φέρειν* to inanimate.

διακρίνων, 'making no distinction with regard to,' and so 'exempting.'

τῷ γὰρ φίλῳ, 'for he said that he should gratify his friend all the more by giving back to him what he had taken, than by not having taken anything at all.' So *οὐκ ἀρχὴν*, in the same sense, Hdt. i. 16.

l. 9. *ἀραιρήκεε*, the corresponding form in the passive in Ionic is *ἀραιρημαι* for *ῥρημαι*.

ἐν δὲ, 'and besides,' = '*atque in his etiam*.' Frequent in Sophocles, as O. T. 27 *ἐν δ' ὁ πυρφόρος θεὸς σκίψας δαίμνι*.

l. 12. *δεδεμένοι*. They worked, as prisoners, 'in chains.'

l. 13. *καί πως*, 'and somehow or other the great prosperity of Polycrates was not unnoticed by Amasis, but it was a matter of anxiety to him,' lit. Polycrates prospering did not escape the notice of Amasis. Curt. § 590.

l. 20. *φθονερόν*. See the remark of Solon, I. § 4. l. 6, on the jealousy with which the gods regarded excessive power or prosperity.

καί πως βούλομαι, 'and indeed I would prefer for myself (as well as for those for whom I care) to have a measure of success (*εὐτυχέειν τι*), in part of my fortunes, but in another part to meet with failure, and in such wise to live out my days, with alternations of luck rather than with uniform prosperity.' Notice in this sentence *τὸ μὲν* and *τὸ δὲ* as accusatives of reference with *εὐτυχέειν*, the use of *ἢ* after *βούλομαι* as implying a preference; so in Homer II. i. 117 *βούλομ' ἐγὼ λαὸν σὼν ἔμμεναι ἢ ἀπολίσθαι*. The words *καὶ τῶν ἂν κήδωμαι* are added quite parenthetically without affecting the construction, as we see by the use of *πρήσων* in the next clause, which can only refer to *αὐτὰς*.

l. 24. *λόγγ*, 'by report,' 'in story.'

οἶδα ἀκούσας. Curt. § 591.

l. 27. *φροντίσας τὸ ἄν*, 'having considered whatever you may find to be most precious in your eyes [τοι], and over the loss of which you will be most sorry at heart.' In the mood of *ἀλγήσεις* the idea is expressed that the selection has been made and the loss accepted.

l. 30. *ὥς μηκέτι ἤξει*. Curt. §. 500.

l. 31. *τὸπὸ τούτου*, 'henceforward,' a further explanation of *ἤδη*.

l. 32. *τρόπῳ τῷ*, 'in the way suggested by me, apply some remedy.' He talks as if the *εὐτυχία* was excessive, or plethoric, and actually required 'curing.'

§ 2.

l. 3. *ἀσηθείη*, from *ἀσάω*, (*ἀση* = 'loathing.')

l. 5. *λίθου*. Curt. § 408. 3.

l. 9. *ἀναγαγεῖν*, 'bid them launch out [sc. *νά*] into the open sea.'

l. 10. *περιελόμενος*, 'having taken off;' properly of removing something that envelopes. Thus the gold that was removable from the Phidian statue of Zeus is called by Thucydides *περιαίρετον*.

l. 13. *συμφορῇ ἐχρήτο*, 'treated it as a calamity.'

l. 17. *χωρήσαντός οἱ τούτου*, (more commonly *χωρεῖν εὐτυχίῳ*), 'when this had succeeded for him,' sc. the granting of his request.

l. 23. *διπλήη*, is an irregular feminine from *διπλός*.

l. 31. *τὸν δὲ ὥς ἀσῆλθε*, 'but when it came into his mind.'

l. 32. *τὰ ποιήσαντά μιν οἷα καταλελαβήκεε*. A double relative sentence = '*quae facienti qualia sibi accidissent*;' in English idiom, 'what he had done and what had befallen him.' Cp. Soph. Elect. 751 *οἱ ἔργα δρῶσας οἷα λαγ-*

χάνει κακά. Notice the form *λαλαβήκεε* as distinct from the Attic *εἰληφα*.

l. 33. ἐς Αἴγυπτον ἐπέθηκε, 'put it into [the messenger's hand] for Egypt,' i.e. to go to Egypt. So Hdt. 5. 95 Ἀλκαῖος ἐν μλεῖ ποιήσας ἐπιτιθεῖ ἐς Μυτιλήνην.

l. 36. ἐκκομίσαι, = 'eripere,' 'to rescue.' Cp. Ps. 49. 7 'No man may redeem his brother, nor give to God a ransom for him.'

l. 39. καὶ τὰ ἀποβάλλει, = 'etiam quae praeiicit.'

l. 40. διαλύεσθαι ξεινήν. Like rats leaving a sinking ship, Amasis begs to break off friendship with a doomed man. This selfishness was exhibited by Greek gods as well; for we read how a protecting power would withdraw his aid from a chieftain in the field when he knew the day was going against him. The apology made for Amasis will hardly carry conviction with it. Grote (vol. iv) suspects that the truth of the story is that Polycrates, with characteristic faithlessness, broke off his friendship with Amasis, finding it suitable to his policy to court the alliance of Cambyses.

§ 3.

l. 1. ὤπαρχος, equivalent to 'satrap.'

l. 4. μάταιον, means properly 'random,' 'thoughtless,' and thus stands, by a sort of euphemism, for 'abusive.'

l. 9. Μιτροβάτεια, is the accusative in apposition with ὄνομα, 'whose name was "Mitrobates."'

νομός, (notice the accent), is the technical term for a satrapy. Dascyleion is on the Phrygian coast of the Propontis. In Hdt. 3. 90 this satrapy is called νομός δεύτερος.

l. 10. τούτους resumes again the two accusations Ὀροίτην and Πέερην. This construction is called ἐπαναληψις, 're-sumption.'

ἐκ λόγων, 'the quarrel arose from their talk.'

κρινομένων, gen. absol., 'as they disputed.'

l. 12. προφέροντα, 'challenging him.'

σὺ γάρ. See Curt. § 626. 6. d. 'What! art thou in the number of brave men?'

λόγος = the 'reckoning' or 'tale.'

l. 15. τῶν τις ἐπιχωρίων. See note on II. § 1. l. 12, and elsewhere. The insurgent is of course Polycrates.

l. 17. τῇ ὁπῇ Μαιάνδρου, sc. in Caria: to distinguish it from the Magnesia in Phrygia, on Mount Sipylus.

l. 20. νόος. His *design* is told in the following words.

l. 22. Μίνως. With regard to Minos of Crete, (Cnossus or Gnossus being a famous and ancient city in that island), Thucydides says, (1. 4), 'Minos was the earliest known possessor of a navy; and he made himself complete master of the sea about Greece; and had control of the Cyclades, and was the first colonist of most of them.'

l. 24. ἀνθρωπότης γενεῆς serves to mark off the mythic age, to which Minos belonged, from the 'historical times' of Polycrates. Minos passed as a demi-god; at any rate he claimed Zeus for his father,

l. 30. κατὰ, 'on a par with.'

l. 33. ἐκκομίσας, 'having got me and my treasures safely away, keep some of them thyself, and some of them suffer me to keep.'

l. 35. εἵνεκεν χρημάτων. Like the common phrase τούτου γ' ἕνεκα, = 'as far as money is concerned.'

§ 4.

l. 2. καὶ κως. See on V. § 1.

l. 5. δόντα προσδόκιμον, 'was expected.'

l. 7. πλὴν κάρτα βραχέος, from neuter βραχὺ, used as a substantive, 'except a very shallow [piece] just round the extreme edges.'

l. 9. *καταθήσας*. Before the invention of locks for boxes, they were usually corded and secured with a knot. Odysseus (Od. 8. 447) is said to have fastened his treasure-chest with a knot which Circe taught him how to make.

l. 11. *πολλά*, adverbial, 'though the prophets, and his friends too, vehemently dissuaded him.'

l. 13. *αὐτὸς ἀπείραι*, his own journey is thus distinguished from the mission of Macandrius.

πρὸς δὲ, 'and, what is more,' (*'praeterea'*). He did so 'although his daughter had seen a vision.'

l. 17. *παντοίῃ ἐγίνετο*, lit. 'became of every sort:' like Proteus, turning himself into various shapes to effect his purpose. A graphic phrase to express 'tried every means,' '*nil non tentavit*.' We might render it by a metaphor, equally graphic, though of very different origin: 'left no stone unturned.' The *sense* of the phrase thus being equivalent to, 'she tried,' or, 'she entreated,' the infinitive *μὴ ἀποδημήσαι* follows naturally.

l. 19. *ἐπεφημίετο*, 'uttered her boding words after him.' *φῆμη*, 'a voice,' has also the meaning of the omen connected with any utterance, whether bad or good. The adjectives *εὐφημος* and *δυσφημος* illustrate this.

l. 21. *ἐπιτελεῖα ταῦτα*, viz. his safe return, although it implied her enforced maidenhood.

l. 22. Join *βοῦλεσθαι* . . . ἢ *δοτερήσθαι*, the clause introduced by ἢ follows directly upon *βοῦλεσθαι* in the sense of '*malle*,' and not upon *πλέω*. We should rather expect *πολλὸν* than *πλέω*, as there is no real comparison between two different periods of time: but *πλέω* here takes its colouring from the general tone of the sentence, which is the comparison between virginity and orphanhood, with a preference for the former.

l. 25. *ἐν δὲ δὴ*, like *πρὸς δὲ*, sup. '*atque in his etiam*.'

l. 28. *τῶν κατ' ἐωυτὸν*, 'of his contemporaries.' See Curt. § 459. B. b.

l. 30. *ὅτι μὴ* = '*ni si*.' Curt. § 633 b. The Sicilian despots alluded to are the brothers Gelo and Hiero.

l. 32. *μαγαλοπρέπειαν*, accusative of reference, Curt. § 404.

l. 33. *οὐκ ἄξίως ἀπηγγήσιος*, 'in a way not fit (i. e. too horrible) to recount.'

l. 36. *ἔόντας ἐλευθέρους*. The participle gives the reason, 'that they were free.'

l. 38. *ποιεῦμενος εἶχε*. One might say, *ἐν ἀνδραπόδων λόγῳ ἐποιέετο*, or *εἶχε*. But here *εἶχε* gives rather the sense of 'continuing to do it:' as, above, *εἶχε ἐτοίμας*.

l. 41. *ἀνιέις αὐτὸς*, 'as he himself exhaled moisture from his body.' The drops which the sun drew from the surface of the exposed body served as a sort of anointing (*χρίσθαι*), and thus the warning of the dream came true.

VI. THE STORY OF ZOPYRUS.

§ 1.

l. 2. *περὶ πολλοῦ ποιεῖται*, 'sets great store on,' lit. places above much, Curt. § 466 B b.

l. 3. *πολλοῦ τιμῆς*, genitive of price.

l. 6. *ἐς τὸ πρόσω*, lit. 'are honoured up to an advance of greatness;' this is really equivalent to two ideas; sc. '*honorantur, et ad insignem magnitudinis gradum evolvuntur*.'

l. 8. *εἰ δ' ἐωυτὸν*, 'unless he should go over to them as a deserter, having disfigured himself.' This may serve for a translation, but grammatically *εἰ δ'* introduces a fresh protasis, the apodosis of which is not expressed. 'He

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did not think he could gain the city in any other way; *but if* he should desert to them [he thought he might succeed].'

l. 9. ἐν εὐλαφρῷ ποιησάμενος, 'making light,' sc. of the self-sacrifice and pain.

l. 10. λωβᾶται λώβην. See Curt. § 400. a. This particular use of the verb with accusative of identical form is called by grammarians '*figura etymologica*.'

l. 12. μαστιγώσας. We might expect ματιγασάμενος, as the action was performed on himself; but the participle is assimilated in voice with ἀποταμών and περικείρας.

l. 16. ὃ τι ποιήσαντα, as we should say, 'For what deed?' lit. having done what? The accusative is governed by λωβήσατο, to be supplied from ὁ λωβησάμενος.

l. 17. οὐκ ἔστι οὗτος ἀνὴρ, 'such a man exists not, save thee.' Cf. Hom. Od. 6. 201 οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσεται, οὐδέ γίγεται. For this force of ὅτι μὴ see above, V. § 4.

l. 18. ὥδε διαθεῖναι, 'so to treat,' lit. to put in such a condition.

l. 19. αὐτὸς ἐγὼ ἐμεωυτὸν, sc. τὰς ἐργασμῶν.

l. 21. καταγελᾶν, not uncommonly used in Herodotus with the dative. Elsewhere it is found with the genitive.

l. 25. παραστήσονται, 'surrender themselves,' lit. come over to our side.

l. 26. ἐξέπλωσας, lit. 'sailed away from.' We may translate, 'taken leave of your senses.'

l. 28. περιεῖδες, sc. ποιήσαντα, 'wouldest not have suffered me to do it.' περιόρων gets this notion from the idea of looking round or beyond something, instead of looking straight at it: so 'to be careless about,' 'make light of,' 'overlook.'

ἐπ' ἐμεωυτοῦ βαλόμενος. This phrase is supposed by some to mean, 'having taken it upon myself,' i. e. on my

own individual responsibility. It is more likely an extension of the expression ἐς θυμόν τι βάλλεσθαι, common in Herodotus, and resembling the Homeric ἐν φρεσὶ βάλλεσθαι, Il. 1. 297. Translate then, 'having pondered it with myself alone.' Schweighäuser renders, '*Secum solo deliberare. Rem in animo suo ultro citroque iactare.*'

l. 29. ἢν μὴ τῶν σὼν δεῖσῃ, 'unless there be a want of thy (co-operation).' '*Nisi ea quae sunt tuarum partium mihi defuerint.*' The same construction is seen in the common phrase πολλοῦ δεῖ.

l. 30. αἰρόμεν, he speaks as if the taking of Babylon were already beginning.

ὥς ἔχω, 'just as I am.'

l. 35. ἀπὸ ταύτης ἐς δεκάτην, 'on the tenth day from this.'

l. 36. τῆς ἀπολλυμένης, lit. 'of which perishing there will be no account,' i. e. that part of the army which can best be spared, 'the loss of which is of no importance.'

l. 41. ἐπείτεν, the Ionic form for ἐπειτα. Cp. ἐνεκεν and ἔνεκα.

κάτισον. Herodotus uses κατίζειν both transitively and intransitively.

l. 43. ἐχόντων, imperative, = '*gerant.*'

τῶν ἀμυνούτων (δπλων), 'defensive weapons.' Fut. particip. act. from ἀμύνω.

l. 44. τοῦτο, sc. τὸ ἐγχειρίδιον. εἶναι has the force of an imperative, Curt. § 577. So καλεῖν below.

l. 51. βαλανάγῃ is a key which catches (ἀγρεῖ) the pin (βάλανος), that passes through the door bolt (μοχλός). When the pin is lifted the bolt can be moved backwards or forwards.

§ 2.

l. 1. ἐπιστροφόμενος, i. e. turning round, like a man who fears that he is being watched or pursued.

- l. 3. κατὰ τοῦτο, 'at that spot,' sc. τῶν πύργων.
- l. 5. τίς εἴη . . . ὅτε δεόμενος. This combination of direct and indirect interrogative pronouns is common in Homer. Cp. Od. i. 171 τίς πόθεν εἰς ἀνδρῶν, πόθι σοι πάσις ἦδ' τοκήεις | ὀπποῖός δ' ἐπὶ σῆς ἐλήλυθας;
- l. 8. τὰ κοινὰ, 'the general assembly.' Cp. τὰ τέλη, meaning 'the magistrates.'
- l. 9. κατοικτίζω, 'made his complaint.'
- l. 11. διότι συμβουλευσαι. The infinitive follows διότι because the sentence is in *oratio obliqua*. Cp. Hdt. 3. 55 τῶν Σαμίους ἐφη διότι ταῖναι οἱ τὸν πάντων δημοσίῃ ὑπὸ Σαμίων.
- l. 12. ἐπαί τε. Notice the Epic use of τε, which is here not copulative, but only emphatic. Cp. οἶδε τε in Attic.
- l. 13. ἦκα μέγιστον ἀγαθόν. Cp. for a similar expression, Hom. Od. 3. 306 τῷ δέ οἱ ὀδυρόμεν κακὸν ἦλυθε δῶς 'Ὅριστις' = 'came as a curse.'
- l. 17. διεξόδους, 'ins and outs.' The whole of the sun's track is called ἡ ἡλίου διάφοδος, Hdt. 4. 140. So here διεξόδοι βουλευμάτων mean '*Viae et rationes consiliorum*.'
- l. 22. τῶν ἐδίετο σφάν, 'what he asked of them.' διέσθαι is used with genitive of person and thing. Cp. καὶ σὺ δίνομαι μὴ διέσθαι ἀνέμων, Hdt. 1. 8.
- l. 27. τοὺς χιλίους, those thousand men that Darius was to post on the tenth day at the gate of Semiramis.
- l. 29. παρεχόμενον, 'making his deeds as good as his words.'
- l. 32. ἐπιλεξάμενος, 'having picked out' some of the Babylonians: partitive genitive, Curt. § 412.
- l. 35. ἐν στόμασι εἶχον, 'had his name ever on their lips.' αἰνέοντες is a necessary addition, for the phrase ἐν στόμασι εἶχον may be used where the subject of conversation is in disfavour: as, e.g. Miltiades, Hdt. 6. 136 'Ἀθηναῖοι δὲ ἐκ Πάρου Μιλτιάδην ἀπονοστήσαντα εἶχον ἐν στόμασι.

l. 39. πάντα ἦν Ζώπυρος, as we say, 'Zopyrus was everything' or 'all in all.'

l. 41. ἀπεδέδεκτο, '*constitutus erat*,' (ἀποδεικνύμαι).

§ 3.

- l. 6. ἀθήκε, from ἰσθίμι.
- l. 8. Ζεὺς Βῆλος. Bel (Baal) was the name of the Sun-god worshipped by the Babylonians. Herodotus gives a description of his temple in B. i. 181.
- l. 10. ἔμαθον προδομένοι, 'learned that they had been betrayed.'
- l. 11. τὸ δεύτερον, B.C. 519. The first capture by Cyrus (B.C. 538) is described above, III. § 8.
- l. 12. τοῦτο μὲν . . . τοῦτο δὲ, see note on I. § 2.
- l. 13. περιῖλε, '*diruit*,' lit. '*circumcirca sustulit*.'

VII. DARIUS AND THE SCYTHIANS.

§ 1.

- l. 3. ἐξόν τοι . . . ποιεῖν, 'when it is in thy power to do the opposite of this.' τῶνδε is equivalent to τοῦ αὐτοῦ φεύγειν. ἐξόν, absol. accus., see Curt. § 586.
- l. 5. σὺ δὲ . . . μάχεσθαι, apodosis to εἰ μὲν γάρ. So below εἰ δὲ συγγενώσκει . . . σὺ δὲ ἐλθέ. μάχεσθαι has the force of the imperative.
- l. 8. γῆν τε καὶ ὕδωρ. To bring presents of earth and water was equivalent to making complete submission, symbolising the surrender of every possession.
- l. 12. νεώτερόν τί εἰμι ποιήσας, 'have I done anything more unusual.'

l. 13. ὅτι δέ, 'but the reason why I do not at once give battle.'

l. 16. ἀλή, (ἀλίσκομαι), refers to δότεα, and καρῇ, (κείρω), to γῇ πεφυτευμένη. 'In fear for which, lest they be taken or ravaged, we might lose no time in joining battle with you.' ταχύτερον (in Attic θᾶσσον) means 'sooner' than we otherwise should.

l. 17. ἐς τοῦτο, i. e. to battle.

l. 21. εἴτε καὶ οὐ, and not μὴ, because οὐ is closely bound up with the single word μαχησόμεθα. So εἰ δὲ ταῦτα οὐ ποιήσουσι, Hdt. 7. 9.

l. 22. ἢν μὴ ἡμέας λόγος αἰρή, 'nisi nobis ratio suaserit.' Similar formulas in Herodotus are ὥς ἐμὴ γνώμη αἰρεί, and οὐδὲ λόγος αἰρεί followed by accusative and infinitive. αἰρή=lit. 'catch,' or, 'convince.'

l. 25. Ἰστίη, (Ἔστια, Vesta), possibly in the cult of this goddess the Scythians show themselves as fire-worshippers in some shape or other.

l. 28. ἀντὶ δὲ τοῦ, 'and in return for thy saying that thou wast my master, I bid thee "go hang."' κλαίειν λέγω is like χαίρειν λέγω. Cp. Horace, Sat. 1. 10. 91 'iubeo plorare.'

§ 2.

l. 1. τέλος, used adverbially, like ἀρχήν, 'at last.'

l. 5. τὸν νόον, 'the import.'

l. 8. τὸ θέλει, 'what the gifts intend to tell.' Cp. Hdt.

6. 37 τί θέλει τὸ ἔπος εἶναι; 'Quid sibi vult hoc verbum?'

l. 11. εἰκάζων. This participle can agree neither with Δαρείου nor γνώμη, but it follows a *constructio ad sensum*, as though the words had run Δαρείος ἔγνω.

l. 12. τὸν αὐτὸν ἀνθρώπου, Curt. § 436 b.

l. 14. οἴκε, Ionic form for οἶκος, (εἶκος).

τοὺς δὲ διστοὺς, 'and the arrows they surrender, as (representing) their own means of defence.'

l. 15. Δαρείω, 'by Darius.' More usually ὑπὸ Δαρείου.

l. 16. συνεστήκεα, 'clashed.' See III. § 11 ad init.

l. 17. τὸν Μάγον κατελόντων. See Introd. to Chap. VI. (Story of Zopyrus).

l. 25. τεταγμένοισι, not to be confounded with the gen. absolute. It is the so-called *dativus commodi*. 'A hare ran right through into the midst for the Scythians;' or, as we should say in familiar language, 'the Scythians had a hare run down the middle of their lines.' The same dative is used even of inanimate things in Homer. Cp. Od. 9. 149 κελσάσῃσι δὲ νηυσὶ καθιζομεν ἰστία πάντα.

l. 26. διήϊξε, from διαίσσω.

l. 28. βοῇ χρεωμένων=βοώντων. A favourite periphrasis in Herodotus, so κόμῃ χρῆσθαι and ἀρπαγῇ χρῆσθαι.

l. 30. πρὸς τοῦσπερ, sc. his nearest attendants, with whom he commonly conversed.

l. 33. ὥς ὦν οὕτως, 'since then these things do now seem so to be in my judgment also.' With δοκεόντων supply τούτων.

l. 37. λόγῳ ἠπιστάμην, 'knew by report.'

ἀπορίην τῶν ἀνδρῶν. Not, as it would ordinarily mean, 'the difficulties these men are in,' but 'the impracticable nature of' or 'difficulty of dealing with.' So Hdt. 4. 46 Σκίθαι ἀμαχοὶ τε καὶ ἀποροὶ προσμίσγειν.

l. 40. ἐκκαύσαντας, 'having lighted up.'

l. 41. τοὺς δοθνεστάτους ἐς, 'feeblest for enduring.'

l. 42. ἐξαπατήσαντας. The full meaning of the word must be, 'leaving them behind under some false pretence.'

l. 45. τὸ ἡμέας οἶόν τε ἔσται ἐξεργάσασθαι=*quod nos possit perdere*.'

§ 3.

l. 3. τῶν ἦν . . . λόγος. Almost the same phrase as in VI. § 1 στρατὸς τῆς οὐδεμίας ἔσται ὄρη ἀπολλυμένης, where see note.

l. 8. προφάσις, still in the government of εἶναι.

l. 9. τῇ καθαρῇ τοῦ στρατοῦ, 'the effective part of the army.'

l. 14. οὕτω δὴ . . . φωνῆς, 'raised a far louder noise.' τῆς φωνῆς seems to be a partitive genitive; and the construction must be distinguished from the ordinary λέγει φωνήν.

l. 16. κατὰ χώραν, 'in the same place,' 'on the [original] ground.'

l. 19. τὰ κατήκοντα, 'suitable words,' of explanation and entreaty.

VIII. STORY OF THE PEISISTRATIDAE.

§ 1.

l. 1. τῶν παράλων. The men of the coast, consisting mainly of merchants and sailors, were led by the Alcmaeonid Megacles, son-in-law of the Sicyonian tyrant Cleisthenes; Lycurgus was the leader of the men of the plain, the occupiers of land on the banks of the Cephissus; Peisistratus espoused the cause of the men of the mountains, who were for the most part tillers of the soil, vine-dressers, or shepherds.

l. 4. καταφρονήσας has not here its usual force of 'despising,' but stands simply as a stronger form of φρονεῖν, as καταδοκίειν (in Herodotus) of δοκίειν. Translate, 'pondering over,' and so 'forming designs upon.'

l. 6. τῷ λόγῳ, 'avowedly.' He pretended to be the champion of the mountaineers; he really was aiming at the sovereignty.

l. 10. δῆθεν, like Lat. 'scilicet,' has an ironical force, = 'forsooth.'

l. 12. Μεγαρέας. The Megareans had possessed themselves of Salamis, and the expedition here alluded to was undertaken for its recovery. Nisaea was the harbour of Megara.

l. 20. τιμὰς, 'offices,' 'magistracies.'

l. 21. ἐπὶ τοῖσι κατεστειώσι, 'maintaining the existing institutions.'

§ 2.

l. 1. τὸ αὐτὸ φρονήσαντες, 'consentientes,' 'having made agreement together.'

l. 3. οὕτω μὲν ἔσχε, 'this is the way he got possession of;' referring to his first success.

l. 6. ἐκ νέης, = 'denovo.' So we have ἐξ ὑστέρης, ἐξ ἀπροδοκίῃ.

l. 7. περιελαυνόμενος, 'hard driven,' 'agilatus.'

l. 8. οἱ τὴν θυγατέρα, 'his daughter.' The enclitic is drawn out of its natural place by the influence of the verb.

l. 9. ἔχειν γυναῖκα, 'to have to wife.'

ἐπὶ τῇ τυραννίδι, 'on the condition of [holding] the sovereignty.'

l. 11. ἐπὶ τῇ κατόδῳ, 'with a view to his return,' sc. from banishment. So οἱ κατιόντες.

l. 12. Παιανίῃ. The hamlet Pacania belonged to the Pandionic tribe; it was situated on the eastern side of Mount Hymettus.

l. 13. μέγαθος, 'in height wanting only three spans from four cubits,' lit. leaving short three spans.

l. 16. *προδείξαντες* ... *ἔχουσα*, 'having shown her, i.e. taught her how to assume a carriage, such as she was sure to look most attractive with.'

οἶόν τι is governed directly by *ἔχουσα*, and *ἐμπραγίστατον* is an adverb qualifying *φανείσθαι*.

l. 24. *δήμους*, the outlying hamlets, in contradistinction to *οἱ ἐν τῷ ἄστεϊ*.

§ 3.

l. 2. *περιείπε*, 'treated.' So *τρηχίως περιέσποντο*.

l. 4. *ἀπαλλάσσετε*, This took place 549 B.C. The first exile belongs to the year 555 B.C., the return to 550 B.C.

l. 9. *οἱ ἐκ τοῦ ἄστεος*. We might expect *οἱ ἐν τῷ ἄστεϊ*, but the word *ἀπίκοντο* is to follow, and the writer wishes to speak about the Athenians *in* the city, coming *out* of the city, which would be expressed in full, *οἱ ἐν τῷ ἄστεϊ ἐκ τοῦ ἄστεος ἀπίκοντο*. But the Greek idiom is able to make a sort of concentrated form of these two statements, by shifting a clause that should naturally go with the verb into close connection with the article. As a result of which we get *οἱ ἐκ τοῦ ἄστεος στασιώται*. Cp. Hdt. 7. 37 *ὁ ἥλιος ἐκλείπων τὴν ἐκ τοῦ οὐρανοῦ ἔδρην ἀφανὴς ἦν*.

l. 11. *πρὸ ἐλευθερίας*, where we should expect the conjunction *ἥ*. See Curt. § 454 c.

l. 18. *κατιόντας*, 'the returning exiles.' Cp. sup. *ἐπὶ τῇ κατόδῳ*. So *κατέρχομαι*, in Arist. Ran. 1165.

l. 19. *ἐς τούτῳ συνιόντας*, '*eundem in locum congressi*, (sc. *cum hostile*),' 'meeting them.'

l. 20. *Παλληνίδος*, 'of Pallene;' this was one of the hamlets in the neighbourhood of Athens, near Acharnae, between Pentelicus and the northerly spur of Hymettus.

l. 21. *ἔθετο ὅπλα*, 'piled arms;' equivalent to 'took up a position.'

l. 25. *βόλος*, 'the cast of the net' has been made.

l. 26. *οἰμήσουσι*, 'will sweep in.' *οἰμᾶν* is used for the swoop of a hawk upon a dove in Il. 22. 140.

l. 28. *συλλαβὸν*, exactly corresponding to the Latin equivalent, 'having comprehended.'

l. 30. *ἄριστον*. The mention of dice-playing and the *siesta* (*ὑπνος*) makes it probable that *ἄριστον* is here not the early Homeric breakfast, but the mid-day lunch, which became the practice in later times. The early breakfast was called *ἀκράτισμος*.

l. 31. *μεταξέτεροι*, 'some of them;' this is further divided into *οἱ μὲν* and *οἱ δέ*.

l. 35. *μήτε ... τε*, equivalent in meaning to '*non solum non ... sed etiam*.' With this use of the conjunctions cp. Hdt. 5. 49 *οὔτε γὰρ οἱ βάρβαροι ἀλκμοὶ εἰσι, ὑμεῖς τε ἐς τὰ μέγιστα ἀνήκετε ἀρετῆς*. Here, the design of Peisistratus is not only that the Athenians should never rally again, but, more than that, that they should be dispersed. The optative which follows *ἐπιτεχνᾶται* must be explained from the fact that *ἐπιτεχνᾶται* is really the *historic* present.

l. 36. *τοὺς παῖδας*, three in number.

l. 43. *τῶν μὲν αὐτόθεν*, sc. from the silver mines at Laurium; the revenues that came in *ἀπὸ Στρυμόνος* must be the proceeds of the gold mines in Thrace.

l. 46. *Ἀλκμαιωνίδεω*, sc. Megacles. The Athenians who had fallen were, of course, from the number of the *οἱ ἐκ τοῦ ἄστεος*.

§ 4.

l. 3. *ἑναργεστάτην*, 'most vivid,' used in Homer, Od. 4. 841, of visions that were clear and unmistakably real.

l. 5. *τέσσερα*, sc. B.C. 514-510. Herodotus evidently does not adopt the popular view, celebrated by the Greek

lyrists, that Harmodius and Aristogeiton were really the deliverers of Athens. He would rather accredit the Alcmaeonidae with that work.

l. 6. *πρωτέρῃ* governs the genitive *Παναθηναίων*, 'in the night before the Panathenaea.'

Παναθηναίων. The greater Panathenaea, celebrated every four years, was the grandest of the Attic festivals, and was held in honour of Athena Polias. It was said to have been instituted by Erichthonius, and remodelled by Theseus, on the occasion of his uniting the scattered commonalty of Athens. The feast lasted four days, and the most splendid feature in it was the grand procession on the last day.

l. 8. *οἱ ἐπιστάτα*, 'standing over him.'

l. 10. *τληῖθι*. Notice the intentional jingle in the first line, which has thus been rendered in Latin, 'Fortiter haec leo *fer*, quamvis *fera*, quando *ferendum* est.'

l. 12. *φανερὸς ἦν ὑπερτιθέμενος*, 'he openly submitted it.'

l. 13. *ἀπεινώμενος*, 'having sought to avert,' lit. having refused, or said No! to, viz. by performing expiatory sacrifices. The details of the whole story are given in Thuc. 6. 54-58. The time of the Panathenaea was chosen, because then the citizens might appear in arms.

§ 5.

l. 3. *φεύγοντες*. See § 3 ad fin.

l. 5. Join *πειρωμένοις κατὰ τὸ ἰσχυρὸν*, 'though trying with might and main.'

l. 6. *προσέπταιον*, 'met with sore disaster.'

l. 7. *Λειψυθρίον* was an insignificant place, on one of the spurs of Mount Parnes, that separates Attica from Boeotia, and near the hamlet of Paeania. It was, no doubt, an *ἐπιτελισμός*, like that of Agis at Decelea.

l. 10. *Ἀμφικτυόνων*. This word is probably the same as *ἀμφικτύονες*, or the 'dwellers round about.' These associations of neighbouring tribes, to promote mutual intercourse and to protect a common temple, were of very early origin. The most famous of these associations was the Amphictyonic League, that had its meetings near Thermopylae in the autumn, and at Delphi in the spring, at which meetings representatives from various states, called Pylagorae and Hieromnemones, attended. Besides pledging themselves to certain acts of international comity, the representatives undertook to protect and preserve the temple at Delphi. This temple had been burned down in B.C. 549, and the Alcmaeonidae τὸν νηὸν μισθοῦνται *ἐξοικοδομήσαι*, 'contract for the building of the temple:' '*templum conducunt aedificandum*.'

l. 12. *χρημάτων εἰς ἤκοντες*. See on l. § 2. l. 17.

l. 14. *παράδειγμα* is the 'specification,' which the contractors had to carry out.

τὰ τε ἄλλα, καὶ . . . ἐξεποίησαν, lit. 'both in other respects . . . and also they built its front,' etc. This is a short way of saying, 'they exceeded the specification in many points and also in this that they built,' etc. It is worth while comparing with the form of sentence, Hdt. 6. 21 *Ἀθηναῖοι ὑπεραχθεσθέντες τῇ Μιλήτου ἀλώσει, τῇ τε ἄλλῃ πολλαχῇ, καὶ δὴ καὶ ποιήσαντι Φρυγίχῃ δράμα Μιλήτου δώσω . . . ἐζημίωσάν μιν*.

l. 15. *συγκείμενόν σφι*, 'when it had been agreed on between them,' accus. absol., Curt. § 586.

πρώτος λίθος seems to have been a common kind of marble, greatly inferior to the Parian.

§ 6.

l. 3. *ὅπως ἐλθοιέν* = 'quoties advenirent.' *ὅπως* being equivalent here to *ὅποτε*.

l. 4. *χρησόμενοι*. The middle voice means '*oraculum consulere*,' 'to get an oracle uttered for oneself;' the active *χρᾶν* is '*oraculum edere*;' of which the direct passive is used. Cp. *μαντεύματα ἂ τοῦδ' ἐχρήσθη σώματος*.

προφέρειν = '*obscure*.'

l. 6. *πρόφαντον* is used here as a noun, in the sense of the more ordinary *λόγιον* or *θεοπρόπιον*.

l. 10. *πρεσβύτερα*, 'more important.' Similar is the use of the verb *πρεσβύνεσθαι*, and with it may be compared the Latin '*antiquius*.'

l. 12. *ἀπέβησε*, transitive aorist, 'disembarked.' 'Phalerum is the most ancient, as well as it is the most natural, harbour of Athens. It is nearer than Piraeus to the city, and the Cephissus and Ilissus, between which Athens is placed, lead into it. The Piraeus seems not to have been used as a port till the time of Pericles.' Rawlinson.

l. 15. *αὐτοῦς* is equivalent to *Θεσσαλοῦς*, suggested by *Θεσσαλίας*.

l. 16. *κοιῇ γνώμῃ*, 'a public vote.'

l. 17. *ἵππος*, fem., in the collective sense = 'cavalry.'

l. 19. *ἐμμηχανέατο*, so Herodotus gives *ἐβουλέατο* for *ἐβούλοντο* and *ἐπικέατο*, *ἐγινέατο*, etc.

l. 24. *κατέρβαν ἐς*, 'cooped them up into,' i. e. drove them back upon.

l. 26. *ἀπήλλαξε*, 'so fared,' lit. came off.

ταφαί, in the plural, is sometimes used for the burial place of one person: so *Ἀμασις ἐτάφη ἐν τῇσι ταφήσι*, Hdt.

3. 10. Cp. Soph. Aj. 1090 *ἐς ταφάς*.

l. 27. *Ἄλυνταί*, one of the hamlets of Athens, on the N. E. of the city.

l. 35. *ὡς εἶχον* = '*vestigio*,' 'at once.'

l. 38. *Πελασγικῇ*, i. e. the Acropolis, which the Pelasgi were said to have fortified for the Athenians.

§ 7.

l. 1. καὶ . . . ἐξεῖλον = '*neutiquam eiecissent Pisistratidas Lacedaemonii*.'

l. 2. *ἐπιδρη*, Attic *ἐπίδρα*, = '*obsidio*.'

l. 5. Join *ἂν ἀπαλλάσσοντο*, 'after a few days' siege they would have departed, had not an event occurred.' This would be the most natural way, viz. *εἰ μὴ συντυχίη ἐπυγένετο*, instead of which a new sentence is begun, *ὡν δὲ συντυχίη κ. τ. λ.*

l. 7. *ὀπεκτιθέμενοι*, 'in the act of being removed.'

l. 10. *ἐπὶ μισθῷ τοῖσι τέκνοισι*. The construction seems very uncertain: apparently *ἐπὶ* governs *τέκνοισι* and *μισθῷ* is in predicative apposition; the whole clause meaning, 'they surrendered themselves on condition of [recovering] the children as their pay, on those terms which the Athenians liked, viz. that they should quit.'

ἐπ' οἷσι is neuter, and does not agree in any way with *τέκνοισι*.

l. 14. *τρήκοντα*. Peisistratus seized the sovereignty B.C. 560, and died B.C. 527, having reigned nearly seventeen years out of the thirty-three. Hippias reigned fourteen years before the death of Hipparchus (B.C. 514), and four afterwards. He was expelled B.C. 510.

IX. THE BATTLE OF MARATHON.

§ 1.

l. 1. *Καύστριον*. The Cayster rises in Mount Tmolus, and, passing through the fertile plain between Tmolus and Messogis, empties itself into the sea by Ephesus.

1. 2. ἀπίκοντο, sc. at Sardis.
1. 6. τὸ δὲ μὴ λεηλατήσαι. The subject to the sentence is τὸδε, 'this prevented their sacking the city after having taken it.'
1. 7. ἔσχε has the force of 'cohibuit.'
1. 8. καλάμναι. 'In Eastern capitals the houses are still rarely of brick or stone. Reeds and wood constitute the chief building materials. Hence the terrible conflagrations which from time to time devastate them.' Rawlinson.
1. 11. ἐπενέμετο, 'spread over.' In Aesch. Ag. 485, used of 'growing encroachment.' In Hdt. 3. 133, of 'a spreading and devouring ulcer.'
1. 13. ἀπολαμφθέντες. The Ionic forms from λαμβάνω retain the μ in several instances, instead of changing to η, as λάμφομαι, λαλᾶμμαι, ἐλάμφθην. Translate here, 'cut off on all sides.'
1. 14. For ὅστε with participle (as here ὅστε νεμομένοι), see Curt. § 558. There is a similar use with ὡς and ὅσπερ.
1. 16. Πακτωλόν. The gold-dust of Pactolus was celebrated at an early period; cp. Soph. Philoct. 393 ὄρεστέρα γὰρ ἢ τὸν μέγαν Πακτωλὸν ἐχρυσον νέμεις. By the time of Augustus it appears to have been exhausted.
1. 19. ὃ δὲ, sc. Ἔρμος, 'empties into the sea.'
1. 26. ὑπὸ νύκτα, = 'sub noctem.'
1. 27. Σάρδεις. This plur. nom. is written also Σάρδεις and Σάρδεις.
1. 28. Κυβήβη. This 'great' or 'sacred' mother of the gods was worshipped in various places and under different forms. She was the representative of the generative powers of nature, and the orgies that accompanied her worship were notorious for licence and excess. In Phrygia she was known as Ma. In the times of Hannibal she

found her way to Rome under the title of Magna Mater.

τὸ σκηπτόμενοι, 'making a pretext of which.' So Hdt. 5. 30 σκῆψιν ποιούμενοι. Herodotus probably misinterprets the motives of the Persians here. No doubt the destruction of Greek temples was dictated by the true iconoclastic spirit of the Persian religion.

§ 2.

1. 3. συλλογή, 'coalition;' properly, 'collecting of troops.'
1. 4. λέγεται, impers. 'it is said.'
1. 6. καταπροτίσθαι, from προίξ, 'a free gift;' προίκα, 'freely,' i.e. with nothing to pay. 'Knowing that the Ionians would not get scot-free,' 'would pay dear.'
1. 7. μετὰ δὲ takes up πρῶτα μὲν. 'And next, when he had learned it.'
1. 9. ἀπείναι, 'shot,' (ἀφίημι). The idea was that the arrow carried a message up to heaven. By Ζεὺς Herodotus means the Persian Ormuzd. 'The Greeks identify the supreme god of each nation with their own Zeus. Cp. Hdt. 1. 131; 2. 55, etc.' Rawlinson.
1. 11. ἐκγενέσθαι μοι, 'mihi contingat.' The Greek idiom sometimes employed a sort of exclamatory infinitive in an optative sense. Cp. Hom. Od. 17. 354 Ζεὺ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ἔλβιον εἶναι, | καὶ οἱ πάντα γένοιθ' ὅσσα φρεσὶν ἦσι μενοινῇ, Aesch. S. c. T. 253 θεοὶ πόλιν, μή με δουλείας τυχεῖν.
1. 14. μέμνεο. A form of the imperative implying a present, not in use, μέμνομαι. Cp. μεμνήμεθα, Hdt. 7. 47, Hom. Od. 14. 168.

§ 3.

1. 1. ἐν σοὶ ἐστι, 'it lies with thee.'

FOURTH GREEK READER.

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l. 2. λείσθαι, middle voice, 'to leave a memorial for thyself.'

l. 4. λείπουσι, the present tense, because the effect is still lasting of what they left behind them.

l. 5. ἐξ οὗ = 'ex quo,' 'from the time when.'

l. 7. δεδοται, 'it has been decided,' sc. by the Persians.

l. 8. οἷη τέ ἐστι, 'it is able,' lit. it is just the sort [of city] as to, etc.

l. 10. ἐς σέ τι, 'to thee in a way,' 'to thee more or less.'

l. 11. πραγμάτων is genitive after κύρος, which is the object to ἔχειν.

l. 14. ἄπομαι, 'I expect,' used of fear as well as of hope.

l. 16. ἢν δὲ συμβάλλωμεν, 'but if we engage before any unsoundness finds its way among some of the Athenians, if the gods give us fair play, we are able to be victors in the engagement.'

l. 21. προσθῆ, 'give your adhesion.' Cp. Hdt. 2. 120 τῷ λόγῳ τῷ λεχθέντι προστίθεται.

l. 23. ἀποσπενδόντων, 'dissuadentium;' τὴν τῶν ἀποσπενδόντων, sc. γνώμην.

l. 24. τῶν ἐγὼ κατέλεξα ἀγαθῶν. Curt. § 598. 2.

l. 27. ἐκεκέρωτο, 'it was settled.'

l. 28. ἡ γνώμη ἔφερε, 'sententia ferebat,' 'eo tendebat.'

l. 29. πρυτανίῃ τῆς ἡμέρας, 'the presidency of the day,' sc. 'dies quo quis praesidet concilio.' The command in chief devolved each day upon a different general.

l. 30. θεκόμενος, concessive, 'though he accepted it.'

§ 4.

l. 1. περιήλθε, 'it came round,' in rotation.

l. 2. δεξιόν. The right wing was the special post of honour; the danger of the position consisted particularly

in the defenceless condition of the right side, the shield being carried on the left arm. The Polemarch took the post as representative of the King, whose place it had been in ancient times.

l. 6. ἐξεδίκοντο αἱ φυλαί, 'the tribes came in succession as they were numbered, keeping close to one another.' ὡς ἀριθμούντο, refers to the order assigned every year by ballot to the tribes, according to which they were to furnish the prytanies for the year. It was the prytany of the tribe Acantis on that day, so that they occupied the right wing. 'The democratical arrangements of the Cleisthenic constitution prevailed in the camp no less than in the city itself. Not only was the army marshalled by tribes, but the tribes stood in their political order.' Rawlinson.

l. 8. ἀπὸ ταύτης γὰρ. The meaning implied by γὰρ is something like this, 'the Plataeans must have rendered signal service in this battle, for from that day forth,' etc. The enclitic σφι, which is thus put early in the sentence, belongs grammatically to κατεύχεται.

l. 10. παναθηναίοι. The allusion is probably to the great Panathenaic festival. The use of ἀνάγειν in the sense of 'celebrating' seems to come from the 'leading up' of processions, etc., to the temples, which were commonly built on 'high places.'

l. 12. γίνεσθαι, depends upon κατεύχεται.

l. 14. τὸ στρατόπεδον ἐξισούμενον. The word τὸ στρατόπεδον represents here the whole, of which τὸ μὲν μέσον and τὸ δὲ κύριον are the subdivisions. Accordingly, instead of using the genitive absolute τοῦ στρατοπέδου ἐξισουμένου, the writer, by an anticipative apposition, attracts the main subject into the same case as the two subdivisions, which are the subjects to ἐγίνετο and ἐρρωτο respectively. For a similar apposition cp. Hdt. 3. 95 τὸ δὲ χρυσίον τρισκαίδεκάσταιον λογιζόμενον τὸ ψῆγμα εὐρίσκεται ἐν κ. τ. λ. Translate,

'The Athenian army being made equal in length with the Persian, the centre of it was but few ranks deep; and here the army was weakest: but each wing was strengthened with a depth of many ranks.' That is to say, the Athenians and Plataeans, with only 11,000 men, had to present a front all along the Persian line; and as the principle of all Athenian tactics was to throw their main strength upon the flanks, it followed of necessity that the centre of the army was very shallow. They seem to have entertained the English notion of meeting the enemy with 'the thin red line.'

§ 5.

l. 1. ὡς διατέτακτο, 'when [the battle] was set in array.' An impersonal passive.

l. 2. ἀπείθησαν, 'emissi sunt,' (ἀφίημι).

l. 3. ἦσαν. The verb is attracted here into the number of the predicate στάδιοι, instead of being in direct concord with the subject, τὸ μεταίχμιον.

l. 6. ἐπέφερον, 'charged them with,' 'attributed to them.'

l. 7. The use of καὶ before πάγχυ is not copulative, but merely emphasises πάγχυ, as elsewhere in Herodotus, καὶ κάρτα, or frequently in Attic, καὶ πάνυ. Cp. Hom. Od. 1. 318 καὶ μάλα καλὸν εἶλόν.

It has often been doubted whether it was possible for troops to run for a mile before engaging; and we may doubtless regard it as a singular piece of perilous daring. But it must not be forgotten that, owing to the constant practice of gymnastic exercises, the Greeks may be said to have been always 'in training.' Miltiades saw that the quicker his troops got over the intervening ground, the less they would be likely to suffer from the rain of arrows poured upon them by the Persian archers.

l. 16. Μῆδων. Herodotus uses this word often as convertible with 'Persian.' With the sentiment here expressed cp. Aesch. Pers. 23 ταγοὶ Περσῶν... φοβεροὶ μὲν ἰδεῖν, ib. 48 φοβερὰν ὄψιν προσιδέσθαι. But the statement of Herodotus is a plain exaggeration.

l. 19. Σάκαι. The system of the Persians seems to have been to mass their strongest troops in the centre. The Sacae, inhabitants of the N. E. of Bactriana, were famous horsemen and archers.

l. 23. ἔω, from ἐάω. They joined their two wings, their centre having been, as it were, cut out and driven inland, and with these combined troops they fell upon the centre of the Persian army.

l. 27. πῦρ αἶτεον. So Hector cries to the Trojans, Il. 15. 718 οἴσσετε πῦρ, ἅμα δ' αὐτοὶ ἀλλήλους θρῶντ' αὐτήν. | νῦν ἡμῶν πάντων Ζεὺς δέξιν ἡμᾶρ ἔδωκε | νῆας δαίειν.

l. 31. ἀπὸ δ' ἔθανε, tmesis for ἀπὸθανε δέ.

l. 33. The ἀφλαστον, ('aplustre'), was the sweeping curve with which the wood-work of the stern ended. This curve rose considerably above the vessel's level, and was generally richly decorated.

τὴν χεῖρα ἀποκοπεῖς. Curt. § 404. Cynaegirus was a brother of Aeschylus the tragedian.

l. 37. ἐξανακρουσάμενοι, 'having pushed off from land.' The verb cannot have its more usual meaning here of 'backing water,' as Cynaegirus would have been unable to seize the ἀφλαστον of a ship, unless the stern had been pointing landwards.

l. 38. φθῆναι, 'to get the start of.' Sunium is the south promontory of Attica.

l. 39. αἰρή ἔσχε, 'the charge was maintained;' ἔσχε, 'held good,' Lat. 'obtinuit.'

l. 40. Ἀλκμαιωνιδέων. This partisanship would be due to the connection of the Alcmaeonidae with Hippias.

αὐτοὺς ἐπιστηθῆναι, 'that they, sc. the Persians, hit upon this device.' The method of signalling with the surface of a polished shield was the same as the modern practice of sending a flash from a mirror to a distance.

l. 44. ὡς ποδῶν εἶχον, '*quantum pedibus valebant.*' Cp. Hdt. 8. 107 ὡς τάχεις εἶχε ἱκαστος.

l. 47. ἐξ Ἡρακλείου. Their camp at Marathon had been pitched in a precinct of Heracles; and again, after marching the twenty-six miles between Marathon and Athens, they encamp in another precinct sacred to the same hero, in Cynosarges, a grassy spot on the south-east side of the city towards the Ilissus.

l. 49. ὑπεραιωρηθέντες Φαλήρου, 'lay to off Phalerum.' A graphic word for ships out at sea; lit. floating above.

l. 50. ἀνακωχεύειν, (sc. τὰς νῆας), seems to mean lit. 'having checked the course of their ships out at sea.' We may render, 'hove to.'

THERMOPYLAE.

§ 1.

l. 1. Δημόρην. Demaratus, king of Sparta, had been banished through the intrigues of his colleague Cleomenes, and welcomed by Darius with a friendliness that was not altogether disinterested. Herodotus represents him as sincerely attached to the Persian cause; but, according to Justin, his patriotism made him but a false friend to his patron; inasmuch as he kept the state of Lacedaemon informed of the projects of the Persian king. Justin calls him '*amicior patriae post fugam quam regi post beneficia.*'

l. 6. With ὑπομένουσιν supply με.

οὐ γὰρ...οὐδὲ...οὐκ. Notice the repetition of negatives with an accumulative force.

l. 8. πρὸς ἐσπέρας. Curt. § 467 B b.

l. 9. μὴ ἐόντες ἄρθριοι, = 'if they be not agreed,' '*nisi fuerint inter se concordēs.*'

l. 10. τὸ ἀπὸ σεῦ, 'the [opinion] coming from you,' i. e. your view.

l. 13. ἤδοῃ is used by a sort of zeugma with χρῆσομαι. We should rather expect πρὸς ἡδοὴν λέγειν, or some such phrase.

l. 14. οὐδὲν οἱ ἀηδέστερον, meaning, 'he should experience no loss of favour.'

§ 2.

l. 2. ἐπειδὴ ἀληθῆ, 'since thou biddest me keep wholly to the truth, speaking in such a way as that one may not hereafter be detected by thee of lying.'

l. 3. τὰ is the accusative of 'internal object,' Curt. § 401, equivalent to ἃ ψεύδεται ψευδόμενος. The use of μὴ, instead of the simple negative οὐ, may be accounted for by the fact that the passage has somewhat the character of a final sentence; as though the words had run οὕτω λέγοντα ὥστε μὴ ψευδόμενόν τινα ἀλώσεσθαι.

l. 9. τοὺς Δωρικοὺς χώρους. He means those regions of the Peloponnese where the Dorian race preponderated.

l. 10. ἔρχομαι λέξω, so ἔρχομαι φράσω, Hdt. 3. 102. Cp. the French '*je vais dire.*'

l. 12. οὐκ ἔστι δυν, 'it is not possible that'

l. 14. καὶ ἦν... φρονέωσι, 'even though all the rest of the Greeks join thy side.' Cp. Hdt. 9. 99 οἱ Σάμοι τὰ Ἑλλήνων ἐφρόνεον.

l. 16. ἦν τε γὰρ τύχῳσι, 'for should they happen to take the field, only a thousand in number.'

l. 1. παρεξήκε, 'let pass.'

l. 2. ἀποδρήσεσθαι, from ἀποδιδράσκω.

l. 8. ἐπιπτον, ἐπεσθίσαν, ἀπὴλαινον. The force of these tenses is to suggest repeated attacks and defeats. But the Medes 'were unable to dislodge them, though they suffered terrible losses.' This means that not even the most reckless expenditure of life enabled them to take the position.

l. 11. ἄνθρωποι . . . ἄνδρες. Cp. Livy 27. 13 'Ita concio dimissa fatentium sese increpitos, neque illo die *virum* quemquam in acie Romana fuisse praeter unum ducem.'

l. 12. δι' ἡμέρας, 'right through the day.'

l. 13. τρηχέως περιείποντο, 'were roughly handled.'

l. 15. ἀθάνατους. The 'Immortals' were 10,000 picked Persian troops; so called, because their number was always kept up exactly to that sum; and if one man died, his place was instantly filled.

l. 16. καταργασόμενοι, 'sure to make short work of them.'

l. 17. οὐδὲν πλέον ἐφέροντο, 'gained no more success than,' etc.

l. 21. πλήθει χρήσασθαι, 'to gain any advantage from their numbers.'

l. 22. ἄλλα τε ἀποδεικνύμενοι . . . καὶ φεύγοντες, i.e. 'among other exhibitions . . . they pretended to take to flight.' We should rather expect the parallel to be given by two participles or two finite verbs, than by a combination like this. δῆθεν gives the sense of 'pretence.'

l. 24. δπως, with the independent optative, has the meaning of indefinite frequency.



Pass of Thermopylae.

l. 26. καταλαμβανόμενοι, 'just as they were being caught.'

l. 27. ὑπέστρεφον ἄν. See Curt. § 494, obs. 1.

l. 30. Join οὐδὲν παραλαβεῖν, 'to secure nothing;' so that τῆς ἐσόδου is left dependent on πειρεώμενοι.

l. 32. κατὰ τέλεα, 'by divisions.'

l. 33. προσόδοισι, 'assaults.'

l. 37. ἐόντων refers to Ἑλλήνων, as does also σφεας, but ἐπίσαντες to the Persians.

l. 41. ἐν μέρει, 'in turn,' = *sua quisque vice*.'

§ 4.

l. 1. ὅ τι χρήσεται, 'how he shall deal with.'

l. 10. περὶ λύχνων ἀφάς. Before the invention of clocks, the times of day or night were named by various phrases like this. So in Homer, 'dinner-time,' for midday; 'ox-loosing time,' for evening, and below § 6 ἐς ἀγορῆς πληθώρην.

l. 11. ἀτραπός. The localities may be best seen by reference to accompanying sketch map, and the course of the path Anopaea traced from the Asopus to the town of Alpenus, 'the first Locrian town on the side of the Malians.'

l. 14. Anopaea (ἄνω) means only 'high-pass.' The change of coast line, and the altered course of the rivers must be taken into account if we are to understand how Thermopylae was a narrow pass.

l. 23. ἐφύλασσον. See § 3 ad fin.

l. 26. ἡ κάτω ἐσβολή is the pass by the shore.

l. 27. ὑπὸ τῶν εἴρηται, 'by those by whom it was said [to be guarded].'

l. 28. ὑποδεξάμενοι, 'having pledged themselves,' or, 'promised to Leonidas.'

l. 29. σφεας, sc. the Persians. Join ἔμαθεν ἔδα.

l. 33. ἀνὰ τε ἔδραμον, tmesis, 'started up.'

l. 43. κέρυμβος, 'crest,' 'rounded top.'

ἐπιστάμενοι, in a sense frequent in Herodotus, 'believing that the attack was directed principally (ἀρχήν=originally) against them.'

l. 47. οἱ δὲ, i.e. the Persians, took no further notice of the Phocians, but passed by them and began the descent.

§ 5.

l. 2. τὰ ἱπὰ, more commonly τὰ σφέγια, 'the victims.'

l. 4. ἐπὶ δὲ, 'and besides,' or, 'and next;' taking up πρώτον μόν.

l. 5. ἐπὶ νυκτὸς, 'brought the news while it was still night.'

l. 6. τρίτοι δὲ, τρίτος generally introduces a climax='third and last.'

l. 9. οὐκ ἔυν, 'were not for permitting.'

l. 10. διακριθέντες, 'having separated'='*solutio concilio*.'

l. 16. οὐκ εὐπρεπὲς ἔχειν. This construction follows from some participle like νομίζων, easily supplied from κηδόμενος. 'Thinking that it was not seemly for him and his Spartans,' etc.

l. 17. ἀρχήν, adverbial; as above, § 4. l. 43.

l. 19. Θηβαῖοι. The Thebans had been the first to offer earth and water to Xerxes, and they were probably unwilling combatants at Thermopylae, and thus they are described as being detained as hostages. Perhaps the eager readiness of the Thespians was not unconnected with their jealousy of the Thebans, in whose possible disgrace they may have seen their own chance of heading the Boeotian confederacy.

§ 6.

l. 1. σπονδαί. Xerxes is described, B. 7. 54, as pouring these 'libations' from a golden cup to greet the rising sun.

l. 3. πληθύν. See note on λύκων ἀφαι, § 4 ad init.

l. 11. ἔρυμα. This wall was at the eastern end of the defile. The Phocians had built it to resist any encroachment from the Thessalians.

l. 13. συμμίσγοντες is in exact parallelism with ὑπεξίστοντες, but having been assimilated to it in case it causes a violent anacoluthon, for it refers only to the Ἕλληνες and not at all to the πολλοὶ τῶν βαρβάρων. A genitive absolute would have removed the difficulty.

l. 20. λόγος τοῦ ἀπολλυμένου, 'reckoning of the lost.'

With ἐπιστάμενοι the Greeks become once more the subject of the sentence.

l. 23. παραχρᾶμενοι, sc. τοῖσι σάμασι, 'recklessly sacrificing themselves in their desperation.'

l. 24. With ἀτίοντες cp. Hom. Il. 20. 332 Διὸς, τίς σ' ἔδε θεῶν ἀτίοντα κελύει | ἀντὶ Πηλεΐδης ὑπερβύμοιο μάχεσθαι;

l. 27. ἐπυθόμεν. These names were all inscribed on a pillar at Sparta, which was still standing, 600 years after the event, in the time of Pausanias.

l. 35. συνεστήκει, 'was still being waged;' 'committebatur.'

l. 43. τοῖσι . . . περιεῖσθαι, 'those of them who still had them (sc. αἱ μάχαιραι) remaining.'

l. 45. ἐξ ἐναντίας ἐπισπόμενοι='*ex adverso invadentes*.'

l. 55. ἐν ἀλογίᾳ ποιούμενον, 'making of no account.'

l. 62. αὐτοῦ ταύτῃ τῇ περ, 'just on the very spot where.'

l. 63. πρότερον ἢ, 'who had fallen before those who were dismissed by Leonidas had gone.'

SPECIMENS OF AEOLIC DIALECT.

ALCAEUS.

FRAG. I.

- l. 1. Ἄρη 'in honour of Ares.'
 - l. 2. κυνίαισι, (κυνίαισι), 'helmets,' properly of skin or fur.
 - l. 4. κρύπτουσιν πασσάλοις, 'hide the pegs' they hang on. πασσάλοις is for πασσάλους, the Aeolic dative plural of O declension always ends in -οισι.
 - l. 5. κοίτλαι. This diacresis is like the Homeric ὁμοῖος for ὁμοῖος.
 - l. 6. σπάθαι, properly wooden blades used to press down the woof at the loom. Here the word is used for 'swords,' which are called χαλκίδικαι, because the citizens of the Euboean Chalcis were famous workers in metal.
 - l. 7. ἔργον. The 'work' they have undertaken is war.
- The reader must be careful in this and in the following Aeolic odes and idyll to notice that the system of accentuation presents a remarkable contrast to the ordinary rules of Greek accent. In Aeolic the most general rule is that the accent must be thrown as far back as the quantity of the final syllable will allow.

FRAG. 2.

- l. 1. δουνέτημι, Aeol. for δουνετίω. By στάσω he means 'direction,' lit. position.

l. 6. περ-έχει. Tmesis for [ύ]περ-έχει, of which περ is the Aeolic form. The water in the hold is over the mast-step.

l. 7. [άδ]ηλον=διάδηλον, lit. 'with the light showing through,'='in rents.'

SAPPHO.

ODE I.

l. 1. The epithet ποικιλόθρονος is taken as parallel with such words as εὐθρονος, χρυσόθρονος. Others regard it as an Aeolicism for ποικιλόθρων, φ and θ being interchanged. This prepares us better for δολόπλοκε.

l. 3. με...θύμον. The common construction of σχῆμα καθ' ἑλόν και μέρος.

l. 5. κατέρωτα=και ἐτέρωθεν.

l. 6. The meaning in ἀκουσα is simply that of 'hearing'; ἔκλυες adds the idea of 'listening' as well. πῆλυι=τήλοσε. With the sentiment cp. Aesch. Eum. 237 κλύει δὲ και πρόσ-ωθεν ὦν θεός.

l. 11. ὦράνω αἰθέρος. Notice the unusual synizesis

l. 16. δηῦτε=δὴ αὐτε.

κἀλημι=καλέω. Notice the indicative in *oratio obliqua*.

l. 18. τίνα. Here the goddess begins speaking in her own person.

l. 19. μαῖς=μήs, from μάω. In verbs in -αω the 2nd pers. sing. of present is written in Aeolic with iota *adscript* not *subscript*.

l. 20. ἀδικήει. For ἀδικεῖ, ἀδικεῖ. So in Alcaeus we find ποθήω.

l. 22. ἄλλα. Aeolic accentuation for ἀλλά, introducing the apodosis,='yet.' So φιλεῖ is written for φιλεῖ.

ΟΠΕ 2.

- l. 5. γαλαίσας, Aeolic for γλασίσας.
 l. 7. αἶδον = εἶδον, εἰ standing for εἰ, as in εἶδα.
 l. 8. οὐδὲν φῶνος εἰκει, 'not a sound of voice comes from my lips.'
 l. 9. καμ-λαγα = κατὰγα. The initial digamma in *ῥάγα* prevents elision.
 l. 11. δαπνέεσσι, irregular dative from δαπα, Aeolic for δαμα.
 l. 13. Ἦρος in Aeolic is feminine.
 l. 14. ἔγρει stands for αἰρεῖ.
 l. 15. τεθνέκην for τεθνέσκων, infin. from τεθνήσκω or τεθνήσκω, a new present in α derived from the perfect. So δεδοίκω, etc.

ὀλίγω ἐπιδεύην, 'to want but little.'

- l. 16. ἄλλα. If this reading be right, it is for ἡλετή, 'mad.'

THEOCRITUS (IDYLL 28).

This Idyll of Theocritus is written in Aeolic dialect, and is identical in metre with some of the verses of Alcaeus, as e.g. μηδὲν ἄλλο φυτεύσης πρότερον δένδριον ἀμείλω, with which we are familiar through Horace's translation, 'nullam, Vare, sacra vile prius severis arborem.' The verse is variously described as 'Versus Asclepiadeus maior,' or 'Tetrameter choriambicus catalecticis cum basi.'

⏏ ⏏ | ⏏ ⏏ ⏏ - | ⏏ ⏏ ⏏ - | ⏏ ⏏ ⏏ - | ⏏ ⏏

- l. 1. Join δῶρον γόναϊν, 'a gift for women.'
 l. 3. θέρσεια = θαρσεύσα, from a form in -μ, θέρσημι.
 ὁμάρτη = ὁμάρτει, 'accompany.' The city of Neleus is Miletus.
 l. 4. καλᾶμυ. Perhaps, like the Romulean palace in Virg. Aen. 8. 654, this temple of Aphrodite had a roof

of straw. Notice the lengthening of the first syllable in ἀπάλα, as if the π were doubled.

- l. 5. τῦθε, 'thither.'

l. 6. Ἦρον lies as it were loosely between the two finite verbs; it is in apposition grammatically only to the subject of τέρψομαι, and it governs Νικαίαν.

- l. 9. δῶρον . . . δαπνέσομεν, 'we shall bring as a gift to the hands of Nicias' wife.' With Νικαία ἄλοχος cp. 'Priamēta coniunx,' Ov. Met. 13. 513.

l. 11. ὀδάτινα, i.e. 'clear as water,' 'transparent.'

l. 12. He wishes that the ewes may offer their fleeces for shearing twice in the year to meet the needs of Theogenis, who is such a busy spinner that one yield of wool would not be enough.

- l. 15. 'For I should not like to send thee, being from our land, to the home of an awkward or idle dame.'

l. 16. ἔσσαν seems to be the true Aeolic form for οὔσαν, as if the participle was declined on the scheme of εἷς, ἔσσα, ἔν, instead of ἔν, οὔσα, ὄν.

- l. 18. μῆλον. He means Syracuse, founded by Archias of Corinth, B.C. 734.

SPECIMENS OF DORIC DIALECT.

THEOCRITUS.

IDYLL I.

In this Idyll, Thyrsis, a shepherd, sings, at the request of a goatherd, the tale of the death of Daphnis, and receives as a prize a goat and a curiously-wrought cup.

l. 1. δδύ τι, 'sweet is the whisper of yonder pine,' expressed here as ἐν δαδ δυοῶν, 'the whisper and the pine.'

l. 3. μετὰ Πάνα, suggested by the word σύρισδες, for Pan, the Arcadian shepherd-god, was inventor and master of the pipe (σύριγξ).

l. 4. αἶκα, i. e. εἴ κε = εἴαν. Notice that the Doric κα for κε is always long, κᾱ.

l. 5. καταρρεῖ, 'comes;' lit. flows down, expressive of an easy coming. Cp. Hor. Od. 1. 28. 28 'nullaque merces, unde polest, tibi defluat.'

l. 6. ἀμείλξης. When it is old enough to be milked the flesh may be supposed to be growing coarse.

l. 7. τὸ . . . ὕδωρ. Equivalent to ἡ τὸ καταχέει τῆνο ὕδωρ ἐστὶν δ καταλείβεται.

l. 9. οἶδα, rarer form for δῖν.

l. 11. τὸ δέ. Here begins the apodosis.

l. 12. ποτὶ τὰν Νυμφᾶν = 'per nymphas te obsecro.'

l. 13. ὡς, here local, = 'where this sloping knoll is.'

l. 15. τὸ μεσαμβρινόν, 'in the noon tide.'

l. 18. ῥινί. The nose was looked upon as the seat of anger, as Od. 24. 319 ἀνὰ ῥίνας δέ οἱ ἦδ' | δριμύ μένος προὔτυψε, Pers. Sat. 5. 91 'ira cadat naso.'

l. 20. ἐπὶ τὸ πλῆδον, 'to the highest rank;' lit. higher than others.

l. 21. Πριήπια. There were statues in the spot, representing Priapus and a group of Naiads.

l. 24. Join ποτὶ Χρόμην ἐρίσθων.

l. 25. ἐς τρίς, 'thrice.'

l. 27. κεκλωσμένον. Such a cup, being made of porous wood, had 'a wash of wax' over its inner surface to make it waterproof. Cp. Ov. Met. 8. 670 'pocula flaventibus illita ceris.'

l. 28. ποτόσδον, i. e. προσόζον, 'smelling of,' i. e. fresh from.

l. 29. κισσός. A form of the variegated ivy is here meant, *Hedera chrysocarpa*. It is 'spangled over' with the brilliant yellow of the helichrysum, one of the varieties of the *immortelles*, (*Gnaphalium stoechas*.) 'And the tendril winds along the ivy leaves (κατ' αὐτὸν [κισσόν]) looking gay with orange berries.' This sort of ivy has such coloured berries. Compare Virgil's imitation, Ecl. 3. 39. On one of the spaces enclosed by this carved wreath is the group of the girl and her lovers in alto relievo. Their gestures are so life-like that the poetical description proceeds as though the figures actually moved and spoke.

l. 39. τοῖς δὲ μέτα, 'along with these,' i. e. besides. He proceeds now to describe groups in other open spaces on the cup.

l. 40. ἐς βόλον, 'for a cast.'

l. 41. κάμνοντι τὸ καρτερόν, 'working with might and main.' Similarly γυῖων . . . σθένος, = παντὶ τῶν γυῖων σθέει δσον ἐστί.

l. 45. τυτθὸν δσον ἐπωθεν, 'only a little way off,' i. e. τοσούτον διάστημα, δσον τυτθὸν . . . ὀλίγον.

l. 46. βέβριθεν. This description is partly borrowed

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A 2

from the Shield of Achilles, Hom. Il. 18. 561 σταφυλῆσι μέγα βρίζουσιν ἀλών.

l. 49. τὸν τρώξιμον, sc. σταφυλήν.

l. 51. φατῇ, 'says' (i. e. such is the evident meaning of his sly face) 'that he will not quit the boy before he set him down breakfasting upon dry fare,' = breakfastless. The fox is going to rifle his wallet. ἀκρατίζομαι is properly to take a morning dram of neat wine, hence to 'breakfast.' The boy seems to be making a sort of little hand-net, with which to catch the locusts that are nibbling the vine-leaves.

l. 55. ὀγρὸς, 'pliant.'

l. 56. Αἰολικόν. There does not seem to be much meaning in the epithet 'Aeolic.' Perhaps the correction αἰολίχον may be right, in the sense of 'splendid,' from αἰόλος, as πυρρίχος from πυρρός.

l. 57. τῷ, 'for it.'

l. 58. τυρόεις, sc. ἄγρος, a 'cheesecake,' or 'round of cheese.'

l. 59. Join ποτὶ-θίγαν = προσέθιγαν.

l. 60. τῷ . . . ἀρεσάιμαν, 'therewith I should very willingly make you (τυ) happy.'

l. 62. κοῦτι τυ κερτομέω, 'and I'm not making fun of you,' i. e. I am quite in earnest.

l. 63. ἐκλελάθοντα, factitive aorist, as in Hom. Il. 2. 600, 'that brings forgetfulness.'

l. 65. ἀδέα = ἡδέα.

l. 66. See Virg. Ecl. 10. 9; and Milton's 'Lycidas.' The nymphs were not in Thessaly, nor by the Sicilian streams and hills.

l. 80. ὧπόλοι = οἱ αἰπόλοι.

l. 85. ἑαυτῶσα, 'in quest of thee.'

l. 87. ἀδέα γελάουσα, like Horace's 'dulce ridentem.'

l. 88. κατεύχεο, 'thou didst boast that thou wouldst

overmaster Love,' lit. give a throw to; metaphor from wrestling.

l. 92. νημεσσοῦν, 'spiteful.'

l. 93. ἤδη γὰρ φράσθῃ, 'What, dost thou think that our sun is utterly set?'

l. 94. κῆν Ἀἴδα = καὶ ἐν Αἴδου δόμῳ.

l. 96. Aphrodite is boasting of her success against the shepherd Daphnis. He retorts upon her, 'Thou wast once a shepherd's slave, when thou didst submit to the love of Anchises.' 'Is not a shepherd said to have [overcome] the Cyprian goddess?' Some such verb as κατασχῆναι must be supplied. Daphnis purposely omits it, as having an unseemly meaning. Then he cries, 'Go back to Ida, back to your shepherd-love.'

l. 97. κύπειρος, 'galingale.'

l. 98. ἔδε = 'here.'

l. 100. χαῖδωνις = καὶ ὁ Ἄδωνις, he reminds her of another favoured shepherd, whom he calls ὀρεαῖος, 'of youthful prime.'

l. 103. ἔπως στασῇ. The conjunction with the indic. fut. with the force of the imperative. 'Go and confront Diomede again,' who once had wounded Aphrodite on the battle-field, Il. 5. 336.

l. 106. Ὡ δὲ ὀρεα. The Ὡ is shortened before a vowel, as 'Te Corydōn ὁ Ἀλεξί,' Virg. Ecl. 2. 65.

l. 108. Ἀρήθοισα, a fountain near Syracuse, where is also the river Thymbris.

l. 114. Λυκαῖω, a mountain in Arcadia, near Mount Maenalus.

l. 116. Ἑλίκας ἡρίον. The tomb of Helice was in Arcadia. Helice, daughter of Lycaon, and mother of Arcas, (Λυκαονίδης), was metamorphosed into a bear, and placed among the constellations.

l. 123. νῦν ἴα. At Daphnis' death the whole face of nature should change.

- l. 124. κομάσαι, 'florete.'
 l. 125. ἔλλα, 'reversed.' Cp. Ov. Trist. 1. 1. 5 'ompiā naturae praepostera legibus ibunt.'
 l. 126. ἔλκοι, 'drag down,' 'harry.'
 l. 127. γαρύσαιντο, 'carmine cerlent.'
 l. 130. λῖνα λελοῖπει, cp. Ov. Her. 12. 4 'tunc quae dispensant mortalia fila sorores Debuerant fusos evoluisse meos.'
 l. 131. ῥόον, sc. Ἀχέροντος.
 l. 138. Αἰγίλος was the name of an Attic dême, famous for its figs.
 l. 140. θᾶσαι, 'Look you!' Doric imperative from a form θαίομαι = θήομαι or θεάομαι.
 l. 142. Κισσαίθα, the name of the she-goat that was to be part of the prize.
 l. 143. οὐ μὴ σκιρτασεῖτε, lit. 'Will you not "not skip?"' = mind you don't skip.

IDYLL 2.

- l. 1. κωμάσδω, 'I am going to serenade.' The present has here almost the force of a future.
 l. 3. τὸ καλὸν πεφιλαμένη, 'dearly loved.'
 l. 5. κορύψη, 'butt.'
 l. 7. παρκύπτουσα, 'peeping out.'
 l. 9. προγένοιος, 'under-hung;' the prominence of the chin would look all the uglier in company with the snub nose.
 l. 10. τῆνῳ δέ, 'and I plucked them from yonder spot, whence thou didst bid me pull them.' Cp. Virg. Ecl. 3. 7.
 l. 14. ᾧ τὸ πυκάσδῃ, 'in which thou art enveloped.' The ivy and the fern form a screen to the grotto in which Amaryllis sits.

- l. 15. νῦν ἔγνω. 'Nunc scio quid sit Amor,' etc. Virg. Ecl. 8. 43. δρομῶ means, 'in the wild wood.'
 l. 17. ἐς ὅσσον ἄχρῃς = 'ad ossa usque.'
 l. 18. κῶνοφρυ. This was regarded as a beauty.
 l. 21. τῖλαι λεπτὰ, 'to tear to fragments,' like τυτθὰ κεῖσεν, Od. 12. 388.
 l. 23. καλύκεσσι, sc. ῥόδων, 'rose-buds.'
 l. 24. Before this verse comes a pause. The shepherd waits to see if Amaryllis will show herself. But she makes no sign; so he bursts out with his cry of distress.
 τί δ' ὀδύσσοος; with this hiatus cp. Il. 5. 465 ἐς τί ἐτι κτείνεσθαι ἔασσете;
 l. 25. τῆνῳ, 'from yonder spot.' Cp. Virg. Ecl. 8. 59. On these cliffs stands Olpis 'watching' the course of the tunny shoals, and shouting or signalling to the fishermen below; exactly as one may see done on the Cornish cliffs during the pilchard fishery.
 l. 27. τό γε . . . τέτυκται, 'thy feeling about it is one of pleasure.'
 l. 29. οὐδὲ τὸ . . . ἐξεμαράνθη, 'not a bit would the love-in-absence leaf lie close and make a smack, but without more ado it withered straight away against my warm arm.' Others read ποτεμάξατό τι πλαταγήσαν, 'lay close after making a smack.' The practice of this Phyllomanteia, or leaf-sorcery, consisted in laying a poppy or anemone leaf over the joined thumb and first finger of the left hand, or flat upon the surface of the arm. A smart blow was then given to the leaf, which should retain its place and give back a sharp clear sound. Such a result was of happy omen in love. It seems here that the leaf would not lie flat for the blow, but curled up with the heat of the arm.
 l. 30. αὐτως = 'just as it was,' 'at once.'
 l. 32. παραιβάτης, from παρὰ-βαίνειν, is said to mean a 'gleaner;' lit. one who 'walks with' the reapers.

l. 33. ἔγκειμαι, 'am devoted.'

l. 35. μελανόχρους. This is to add a fresh sting to Amaryllis. She not only has a rival, but a successful one, and not only successful, but ugly. Cp. Virg. Ecl. 2. 42.

l. 37. ἀλλεται, 'quivers,' 'jerks.' Cp. Plaut. Pseudol. 1. 1. 105 '*nisi quid futurum est: ita supercilium salit*.'

l. 40. ἵππομένης. The story goes that Atalanta would wed no one who could not outstrip her in the race; and the lover who was adventurous enough to try, and who failed, was to be put to death. Hippomenes, as he ran with her, dropped in her way some golden apples from the garden of the Hesperides, and while Atalanta paused to pick them up, Hippomenes won the race and the lady.

l. 42. ὥς . . . ἔρωτα. The idea of the repetition of ὥς is the coincidence of the three acts. Virgil imitates the form of sentence in '*ut vidi, ut perii, ut me malus abstulit error*,' Ecl. 8. 41.

l. 43. Μελάμπους. Neleus, king of Pylos, had a fair daughter, Pero, beloved by Bias; but she was not to be won by any one who could not bring the wild herds of Phylacus from the Thessalian ridge Othrys. Melampus succeeded in doing so on behalf of his brother Bias, who then made Pero his bride. See Od. 11. 287 foll.

l. 47. ἐπὶ πλέον λύσσης, 'to a height of frenzy.'

l. 48. ἀπὸρ μασδοῖο, 'puts him not away from her breast,' i. e. she still clasps the dead body.

l. 50. Endymion was laid to sleep by the Moon, that she might kiss him in his slumbers.

Iasion, see Od. 5. 125, was beloved by Demeter, and was initiated by her into the mysteries which were hidden from the profane.

l. 52. ἀλέω, pronounced as two syllables only.

l. 53. ἔδε, 'here.'

l. 54. ὥς μέλι, 'May this be to thee as sweet honey down thy throat!' The pitiless maid will rejoice to hear of her lover's dismal end.

IDYLL 3.

l. 3. λοτομέεις, i. e. τίμνεις τὸ λῶον=λήϊον. πλατίον=πλησίον. 'Thou dost not cut the swathe along with thy fellow.' He asks him what figure he will make by midday, if he is so far behind already, and if he only nibbles at his swathe, instead of cutting it clean.

l. 11. χαλεπὸν, 'it's a dangerous thing to give a dog a taste of the hide.' Meaning, that if he once begins he will never leave it. '*U! canis a corio nunquam absterrebitur uncto*,' Hor. Sat. 2. 5. 83.

l. 12. ἑνδεκαταῖος, 'it's nearly eleven days since I have been in love.'

l. 13. ἐκ πίθω. A similar proverb in Plautus, Mil. Glor. 3. 2. 23 '*Alii ebrii sunt, alii poscam* ('swipes') *potilant*.'

l. 14. τοίγαρτοι, 'therefore it is that right at my very doors everything lies untilled from the day of sowing.' Virgil makes his love-sick swain show a different kind of negligence: '*semiputata tibi frondosa vitis in ulmo est*,' Ecl. 2. 70.

l. 15. παίδων, 'girls.' ἡ Πολυβῶτα=*filia Polybotae*.'

l. 16. ἀμάντεσσι, dat. plur. of partic. from ἀμάω.

l. 18. μάντις. He probably calls her a cricket, because she had been described as singing to the mowers. It is not unlikely that there is a further allusion to the skinny figure of the girl. χροῖξείται is interpreted by the scholiast as συγχρωτισθήσεται καὶ συγκοιμηθήσεται. 'She shall be your close bedfellow through the night.'

l. 19. οὐκ αὐτὸς, 'not alone.'

l. 20. ἀφρόντιστος, 'reckless.'

l. 22. ἀμβάλειν, (ἀναβάλειν), like ἀνάκουσον, is exactly 'strike up.'

l. 26. Σύραν, because of her swarthy complexion.

l. 27. We may translate μελίχλωρον, 'olive.'

l. 28. γραῦτά. The δάκνθος, which may be a sort of iris, was supposed to have marks on its petals like ΑΙ ΑΙ, which was easily read as αἰ αἰ, alas! Cp. Ov. Met. 10. 215 '*Ipse suos gemitus foliis inscripsit, et Ai Ai Flos habet inscriptum.*' The common story was that Apollo created the flower so marked from the blood of his dead favourite Hyacinthus.

l. 29. τὰ πρῶτα, 'reckon as first flowers in garlands.'

l. 30. κότισον. Virg. Ecl. 2. 63.

l. 31. γέρας. The crane follows the plough to pick up the insects turned up by the share.

l. 33. χρῶσει, 'our statues in gold should be dedicated to Aphrodite.' The statue of the girl should have apples, roses, and flutes; and his, a new robe, and scarlet slippers on both feet.

l. 36. ἀστράγαλοι, i.e. as smooth and white as ivory dice.

l. 37. τὸν τρόπον, 'thy mien.'

l. 38. βοῦκος, 'this herdsman;' alluding to the man who has just finished singing. His musical powers had come upon them as a surprise.

l. 40. τῷ πύγῳ. He laments his useless ignorant age. He has grown a long beard, but all in vain, for what wit have advancing years brought him? He cannot sing anything of his own: he will give them the song of Lytisers.

l. 45. σύκινον. Fig-tree wood was valueless. '*Truncus eram ficulnus, inutile lignum,*' Hor. Sat. 1. 8.

l. 46. ἀτομά. The cut ends of the sheaves are to be set facing the north or west wind, that the draught might pass through them and ripen the grain in the ear.

l. 48. φάσγεν, infin. with the force of φενγίτω.

l. 51. τὸ καῦμα, 'through the heat of the day.'

l. 53. τὸ πλεῖν, 'his drink;' so τὸ φαγεῖν, 'food.' The stingy overseer did not cook the lentils tender, lest the workmen should eat too many. Therefore to 'boil the lentils better' means not to be so close. 'Splitting cummin seed' is the same process as 'skinning flints.'

l. 57. λιμηρὸν, 'starveling.'

IDYLL 4.

l. 1. ὅς χρόνῳ, '*quam sero (ades).*'

l. 2. ἔρη δίφρον, 'see to a chair.' Soph. Aj. 1165 σπειῦσον κολῆν κάπτον τιν' ἰδεῖν τῷδε.

l. 4. ἀλεμάτω = ἡλεμάτου. Gorgo sinks breathless on a chair.

l. 5. ὄχλῳ, gen. absol.

l. 6. κρηπίδες, 'soldiers' boots,' and so 'soldiers.' Others understand the line only to refer to the gentry in their best boots and cloaks.

l. 7. ἐκαστέρῳ, 'too far.'

l. 8. ταῦθ', 'this is all that addlepate[']s doing[.]'

πάραρος = παρήγορος.

l. 13. οὐ λέγει ἀπφύν. Zopyrion, the *enfant terrible*, evidently suspects what the ladies are alluding to; so Gorgo has to say, 'she doesn't mean Papa.'

l. 14. πότνια, 'by'r ladye.' πότνια is Persephone, who was worshipped especially in Sicily.

l. 15. λέγομεν, 'we talk of everything as happening "the other day."'

l. 16. σκανῶς, 'huckster's booth.'

l. 17. τρισκαιδεκάπηχυς, 'a long lubber,' who has 'more inches than brains.'

l. 18. τοῦτέ γ' ἔχει, 'is just in the same way.' φθόρος, cp. Hor. Ep. i. 15. 31 'perniciēs et tempestas barathrumque macelli.'

l. 19. ἑπταδράχμης, 'bought yesterday five fleeces for seven drachmas, mere dog's hair, pickings off old knapsacks, a mass of dirt, trouble on trouble.'

l. 24. ἐν ἀλβίῳ, (gen.), sc. οἴκῳ.

l. 25. ὧν ἴδες. This is an attraction for ἀ εἶδες, τούτων καὶ εἶπες, 'what you have seen, of that you may speak.' The form of sentence reminds of ὡς ἴδαν ὡς ἐμάνην. A use of the aorist similar in meaning to εἶπες may be given from Theocr. Id. 12. 25 ἦν γὰρ τὸ δάκρυ, τὸ μὲν ἀβλαβὲς εὐθὺς ἔθηκεν. The force of καὶ before ἰδοῖσα is emphatic, 'you who have seen.'

l. 26. ἀργοῖς, 'idle people have always holiday-time;' but, she means to say, *I* have plenty to do before we can start.

l. 27. τὸ νῆμα, 'take up this cloth.' It was lying on the ground; and as the maid is slow in her movements, Praxinoa says, 'Do the cats want to go to bed again?' including the lazy puss of a servant.

l. 30. ἡ δὲ σμῆμα φέρει, 'but she's bringing the soap.'

l. 32. ὅποια θεοῖς. She means 'I have had a wash such as it is.'

l. 35. πόσῳ. 'Quanto pretio descendit tibi de tela?' 'At what price did you get it from the loom?'

l. 36. μῶν, genitive of price, not after the comparative πλεόν, which is followed by ἤ.

l. 37. τοῖς δ' ἔργοις, 'I've set my whole heart on that bit of work.'

l. 38. κατὰ γνώμαν = 'ex animi sententia.'

l. 39. ναὶ, καλὸν εἶπες, 'rightly said!'

l. 40. Μορμώ! 'Bogey's there!' They have no idea of taking Zopyrion with them, to be a general nuisance, and

to get trodden on. So he is to stop at home with the maid and play with the dog.

l. 47. ὁ τεκὼν. Ptolemy Philadelphus had succeeded to a rule less disturbed by external war than in the time of his father Ptolemy Soter. He had therefore leisure to give to home matters, and among them to the organizing of a police for the protection of people in the streets from the tricks of the Egyptian thieves and rogues.

l. 49. ἐξ ἀπάτης κεκροταμένοι = 'ex fallaciis conflati.'

l. 50. ἔλαιοι, 'bog-trotters;' if the reading be right, it may refer to the dwellers on the low ground round the Nile. Others read ἐρινοί, 'useless,' like 'fig-wood.'

l. 51. πολεμισταί. Horses for a tournament, or military parade.

l. 53. πυρρὸς, 'the chestnut.'

l. 54. διαχρησέεται, 'the horse will kill the man who is leading him.'

l. 56. ὀπισθεν, sc. τῶν ἵππων. We have got behind them, and they have gone to their right place.

l. 57. συναγείρομαι, 'am recovering myself.'

l. 62. καλλίστα παίδων, 'my pretty maid.'

l. 64. Woman's curiosity finds out everything; even about the marriage of Zeus with Hera, which neither their parents nor the gods were aware of.

l. 67. Eutychis is Gorgo's maid. πότεχ' = πρόστεχε.

l. 70. εἴ τι γένοιτο εὐδαίμων, something like our, 'if you hope to be spared!' The bystander with great gallantry takes the ladies under his charge.

l. 73. ὠθεῖνθ' = ὠθοῦνται.

l. 74. εἰς ὄρας κῆπεται = 'in hunc annum et plures,' Hor. Od. i. 32. 3.

l. 75. χρηστῷ. For the genitive see Curt § 427. 3.

l. 76. βιάξου, 'push your way.'

l. 77. ἐνδοὶ πᾶσαι, 'all we want are inside, as the bride-

groom said when he shut the door behind his bride.' Praxinoa, however, means by *ἰνδοὶ πᾶσαι*, 'now we're all in.'

l. 78. *πόταγε ὦδε [σε]* = '*huc accede*.'

l. 81. *γράμματα* are the figures embroidered on the tapestry.

l. 87. *παύσασθ'*. These are the words of a bystander whose ears are dinned with the ceaseless chatter of the women. He says, 'they will murder everything with their brogue.' *πλατειασμός* is the use of the broad Doric *ā*. The monotonous coo of the *τρυγῶν* gave rise to the phrase *τρυγῶνος λαλίστατος*.

l. 89. *μᾶ* is a mere exclamation, like our 'bah!', and seems to have no connection with 'earth!' or any such invocation.

l. 90. *πασάμενος*, 'Give your orders where you are master:' lit. when you have got possession, give your orders.

l. 91. *Κορίνθιαι*. Syracuse was founded by Archias of Corinth; and Bellerophon was son of the Corinthian King Glaucus.

l. 94. *μὴ φύῃ*, (optat. aor. 2), 'May that man, O Persephone, never be born!' etc. The priestesses of Persephone were called *μέλισσαι*.

l. 95. *ἑνὸς* means King Ptolemy, or perhaps her own husband.

μή μοι. Perhaps the simplest way to explain this doubtful expression is to supply *χοῖνικα* with *κενέαν* and to render, 'Pray don't pass the strike over an empty vessel.' A measure when full of grain was levelled by the strike, a piece of flat wood; and to use the strike with an empty vessel would aptly represent labouring in vain.

l. 98. *ἀρίστευσε τὸν ἰάλεμον*, 'won the prize in the dirge.' The construction is like *νικᾶν Ὀλύμπια*. If *Σπέρχιν*

be the right reading, it must be the name of the man commemorated in the song, which would then be called 'The Sperchis,' as the lament for Linus was called 'Linus.' *πέρυσιν*, 'last year,' has been conjectured as a variant.

l. 99. *διαθρύπτεται*, 'makes amorous gestures.'

l. 100. Golgi and Idalion are Cyprian towns, where Aphrodite was worshipped; Eryx, a mountain in Sicily.

l. 103. Join *μαλακαὶ πόδας*, 'soft-footed.'

l. 106. *Διώναια*. *Diōnē* was mother of Aphrodite.

l. 107. *Βερενίκη* was wife of Ptolemy Soter, and mother of Ptolemy Philadelphus, and Arsinoe, who is called *Βερενικεία θυγάτηρ*, with which compare *Ποιάντιος νίδς*, or *Τελαμόνιος παῖς*.

l. 112. *σπύρα παρακείται*, 'before thee are set ripe fruits.'

l. 113. Quick-growing herbs and flowers set in pots—or, as here, in silver baskets—were called '*Ἀδώνιδος κήποι*'. See Plat. Phaedr. 276 B. They were intended to symbolise how 'man cometh up and is cut down as a flower.'

l. 115. The confectioners had prepared all manner of delicate pastry, 'mingling [the perfumes of] all sorts of flowers with white meal;' some were honey cakes; some, fritters fried in oil, and many of them in the shape of birds and beasts.

l. 116. *μαλεῦρψ* = *ἀλεύρψ*.

l. 119. *βρίθοντες* and not *βρίθουσιν* is the Ms. reading: the change makes the construction simple enough; but if *βρίθοντες* be retained, it will be necessary either to suppose that some verses are lost, or to join *βρίθοντες* with *σκιάδες* like *φάλαγγες ἐλπίμενοι*, Il. 16; or *ὀλοώτατος*, ὁδμή, Od. 4.

l. 120. In the foliage of the 'bowers' were figures of Cupids, that seemed just to be trying their growing wings.

- l. 122. Join *παιρῶμενοι δεξομένων πτερόγων*.
 l. 124. *οἶνοχόον* = Ganymede.
 l. 126. The citizen of Miletus, famed for its purple dye, and the shepherd of Samos, will say, 'Mine is the couch that is laid for fair Adonis.' I sent the wool that made it.
 l. 129. *ὁ γαμβρός*, sc. Adonis, 'bridegroom.'
 l. 130. *ἔτι οἱ περὶ*, '*labra illi adhuc circum flava sunt*,' sc. with the down of a sprouting hair; nothing that could scrub or prick.
 l. 133. The figure of Adonis will be taken next morning to the shore and sunk in the sea.
 l. 140. *Πύρρος* = Neoptolemus.
 l. 141. *Δευκαλίωνες* = the sons of Deucalion, — Hellen and Amphictyon.
 l. 142. *ἄκρα*, 'the head-men.'
 l. 143. *εἰς νέεα*, 'till a fresh season come.'

BION.

LAMENT OVER ADONIS.

- l. 8. *ἀνῆ*, (*ἀνάω*), 'pains.'
 l. 9. *λεπτὸν ἀποφύγων*, 'gasping with feeble breath.'
 l. 10. *ναρκῆ*, 'are set,' in the sleep of death.
 l. 12. *θνάσκει*, with the force of a perf. tense, 'is dead.'
ἀνοίσει, 'bring back,' 'restore.'
 l. 14. *ὅ* = *ἡμὸς*, 'that.'
 l. 18. Join *δεινὸν ἄρδοντα*. Others read *κῆρον* with *παῖδα*.
 l. 24. '*Ἀσσύριον*, loosely used for *Σύριον*, the worship of Adonis being especially in vogue in Syria.
 l. 25. *εἴμα αἰωρεῖτο*, 'the dark robe she wore floated open

to her waist.' The common reading is *αἴμα ἤρπειτο*, 'the dark blood welled up,' sc. from the wound of Adonis against Aphrodite who was claspings him.

l. 27. '*Ἀδωνίδι*, 'in honour of Adonis.' So in Alcaeus, Frag. 1 *πᾶσα δ' Ἄρη κεκόσμηται στέγα*.

l. 43. *κίχῃω* = *κίχῳ*, follows the Epic form, as *θείω* for *θεῶ*.

l. 46. *τοσσοῦτον ὅσον*, 'so long as.'

l. 47. 'Let thy breath from thy soul flow deep into my mouth and my heart, and let me drain that sweet love-potion from thee, and drink in love's last draught, and let me treasure this kiss as though it were Adonis himself.'

l. 57. *σεσόβημαι*, 'I am dismayed.' Al. *σὲ φοβεῖμαι*.

l. 58. *πῶθος*, the sense of 'loss' has taken the place of the sense of 'desire.'

l. 60. *κεστὸς*, her girdle, wherein lay the secret of her charms.

κυραγῆς, with sense of past tense, like *θνίσκεις* sup. 'Why didst thou go hunting?'

l. 69. The meaning is that the thickets are but a rough bed for the delicate Adonis; let him lie on Cytherea's couch.

l. 75. *μύρον* = 'thy darling.'

l. 78. *χὼ μὲν . . . ὅς δέ* = 'one . . . and another.'

l. 79. *ἄξε*, 'brake,' venting his wrath on the weapons that were the indirect cause of death.

l. 85. *ἐξεκέδασσε*, '*proiciens dissipavit*.'

l. 91. *ἀνακλείουσιν*, 'seek to call him back.'

l. 92. *ἐπαείδουσιν*, 'seek to charm him by spells.'

l. 93. *οὐ μὲν οὐκ ἐθέλει*, 'not indeed that he is not fain.'
Κόρα is 'the daughter' of Demeter = Persephone.

l. 95. *εἰς ἔτος*, when the festival comes round again.

MOSCHUS.

EPITAPHIOS BIONIS.

This Idyll was composed by Moschus, a younger contemporary of Theocritus. The same poet was author of two longer idylls of an Epic character, called Europa and Megara. In this 'Epitaphios' we constantly find the caesura in the hexameter falling after the first short syllable of the third foot; e. g. *στοναχεῖτε | νάπαι, κλαίετε | τὸν, μύρεσθε | καί*, etc. The grammarians call this the 'weak or feminine caesura,' *τομή κατὰ τρίτον τροχαῖον*. Hermann (Elem. Doct. Metr. 337) says, '*Propter lenitatem haec caesura mollibus argumentis accommodatissima est. Ita fere ubique eam usurpalam videas in Moschi Epitaphio Bionis.*'

l. 1. Δώριον ὕδωρ, sc. the rivers in Sicily, which was inhabited by a Dorian race.

l. 5. τὰ πένθημα, used adverbially, like τὰ μεσάμβρινον, Theoc. i. 15, 'dolefully.'

l. 6. τὰ σὰ γράμματα. So Theocr. 10. 28 ἄ γραπτὰ ὑάκινθος, the flower that seemed to have the marks ΑΙ ΑΙ on its leaves.

l. 9. ἄδόνες, i. e. ἀηδόνες.

l. 10. Ἀρεθοῖσας, a spring near Syracuse, Theocr. i. 117.

l. 14. Στρυμόνιοι. The vision of Orpheus comes before the poet's mind (inf. 18), and suggests the idea of the river Strymon in Thrace, the home of Orpheus.

l. 16. αἰδεν. The subject is Bion.

l. 17. Οἰαγρίδες. Oeagrus, king of Thrace, was father of Orpheus and Linus. The muses are here called Oeagrides, as if sisters of Orpheus.

l. 18. Βιστονίαις, i. e. Thracians.

l. 21. ἐρημαῖαισιν, used proleptically. They are called

'deserted,' because now Bion is dead and visits them no more.

l. 22. μέλος λαθαῖον. The kingdom of Pluto is the 'land where all things are forgotten.'

l. 28. αἱ καθ' ὕλαν Κρανίδες, (sc. νύμφαι), 'the woodland nymphs of the fountains.'

l. 29. γέντο=ἐγένετο.

l. 32. ἔριψε, for ἔρριψε, 'shed.'

l. 33. μάλων, 'from the ewes.'

l. 34. οὐκέτι γὰρ δεῖ, 'non enim opus est, nolle tuo est stinco, aliud carpere.' μέλιτος τοῦ σοῦ is equivalent to 'thy sweet song,' τὴν μελιγερὺν ᾠδα.

l. 37. ῥέσι = ῥήσι, from ῥῆων. The story of Ario illustrates the love of the dolphin for music: and, generally, it is represented as a creature fond of man, and ready to do him service.

l. 40. Alcyone, wife of Ceyx, threw herself into the sea for grief at her husband's shipwreck. The gods, in pity, changed husband and wife into sea-birds.

l. 41. The Κηρύλος is another bird of the Halcyon tribe. Cp. Alcman, Frag. 12 βάλε δὴ βάλε (utinam) κηρύλος εἴη | ὅς τ' ἐπὶ κύματος ἄνθος ἄμ' ἀλκυόνεσσι ποτῆται. | νηλεγὴ ἦτορ ἔχων, ἀλκυόρφυρος εἶρος ὕρσι.

l. 43. Memnon, son of Eos, and king of the Aethiopes, fell by the hand of Achilles at Troy. His mother Eos, changed his Ethiopians into birds, and they fluttered crying round his tomb.

l. 49. ἀλλὰ καὶ ὁμῆς='vos saltem, columbae.'

l. 53. πνέει, sc. ἡ σύριγγ, 'still breathes of.'

l. 55. ἐρεῖσαι, 'to set his mouth thereon,' (ἐρεῖδω).

l. 56. δεύτερα='second prize;' supply δῶλα.

l. 58. Γαλάτεια. The eleventh idyll of Theocritus tells how Cyclops serenaded the sea-nymph Galatea, and failed to win her love.

l. 62. *λασπόμενα*, i. e. *λησπόμενη*, (*λανθάνω*), '*oblitæ*,' 'forgetful of the billow.'

l. 63. *βόας*. If this reading be right, we must render, 'she still watches thy kine:' i. e. feeds them, though their master is dead. It is probable that we should read *βοάν*; meaning, that she sits on the desolate shore 'waiting to hear thy cry, or shout of welcome.'

l. 69. $\tau\delta = \delta$, so that $\tau\delta \phi\iota\lambda\alpha\sigma\epsilon\upsilon = \delta \phi\iota\lambda\alpha\mu\alpha \phi\iota\lambda\alpha\sigma\epsilon\upsilon$, 'the kiss with which she kissed,' etc.

l. 72. *Μέλις*. The river Meles, near Smyrna, is called 'most musical,' because both Homer and Bion were born on its banks. The river had two losses to mourn, the death of Homer and of Bion.

l. 73. *Καλλιόπης στόμα*, the poet is spoken of as the mouthpiece of the muse.

l. 77. *πεφιλαμένοι*, 'beloved by,' 'dear to.' $\delta\epsilon \mu\acute{\epsilon}\nu$, more usually $\delta \mu\acute{\epsilon}\nu \dots \delta \delta\acute{\epsilon}$.

l. 78. *Παγασίδος κρήνης*, sc. Hippocrene.

l. 79. *Τυνδαρείοιο θύγατρα*, Helen, Achilles, and Menelaus are named here as being the principal characters in the *Iliad*.

l. 81. *κείνος δὲ*, i. e. Bion, in distinction to Homer.

l. 83. *ἀδέα*, an irregular Doric accus. for *ἀδὺν*, (*ἡδύν*): cp. Theoc. 20. 44. Here it seems to stand for *ἡδείαν*.

l. 88. *Ascra*, a town in Boeotia on Mount Helicon, the birthplace of Hesiod.

l. 89. *Ὑλαι*, Moschus seems to mean Hylæ, a town in Boeotia upon lake Hylica: but Cynoscephalæ is generally given as Pindar's birthplace.

l. 91. *Τήϊον*. Anacreon was born at Teos in Asia Minor.

l. 92. *ἀντὶ δὲ Σαπφούς*, i. e. *ἀντὶ Σαπφούς μελεγμάτων*, 'instead of Sappho's songs, Mitylene (in Lesbos, Sappho's home) still warbles thine.'

ll. 94-99. These verses, which are scarcely in the text of the oldest Ms. are probably interpolated to supply a lacuna existing in the text of the oldest Ms.

l. 101. *Ἀδωνικῆς*. Moschus was a Syracusan by birth. Probably he lived afterwards in the Southern part of Italy (*Magna Graecia*).

l. 103. *κληρονόμος*. Moschus, as a pupil of Bion, claims for himself an inheritance in pastoral poetry.

$\xi \mu\epsilon \gamma\epsilon\rho\alpha\iota\rho\omega\upsilon$. If the reading be right, this should mean, 'with which honouring me, whilst thou didst bequeath to others thy wealth, thou didst leave me thy song.' Perhaps we should write, $\delta\iota\mu\epsilon \gamma\epsilon\rho\alpha\iota\rho\omega\upsilon$.

l. 110. *ὅππότε πρῶτα* = '*cum semel*.'

l. 112. *πεπυκασμένος*, 'lapped in.'

l. 113. *ἔδοξεν*, i. e. the nymphs have determined to be content henceforth with the croaking of frogs.

l. 117. *ποῖον*, 'What poison could touch thy lips without being sweetened thereby?'

l. 119. *ἔκφυγεν ψῆδαν*, i. e. *ἄμουςος ἦν*, 'had no soul for song.'

NBF

